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For the Christian Journal.

Bible Classes.

I READ, a few weeks since, in the seventh number of "*The Family Visitor*," with much satisfaction and pleasure, a communication headed by the appellation that stands prefixed to this article. As I am connected with a Bible Class, conducted on a plan somewhat similar to the one there described, and the answers very generally come into my hands, it has occurred to me, that it might be interesting to the readers of the Journal, and might perhaps contribute to the extension of Bible-class instruction, to insert occasionally an answer or two, in this valuable periodical. The answers selected for insertion will not always be those that are written with the most taste and talent, but those that are deemed best calculated to vindicate sound principle, and bring home to the heart and conscience the truth of God.

From the experience that I have had, I am fully convinced that no means can be employed so efficacious to awaken the conscience, to enlighten the understanding, and to ground and settle the mind upon the immovable rock of truth, as Bible class instruction. In the midst of the Bible class, the truth, as it relates to the constitution of the primitive Church, its ordinances and institutions, may be exhibited in the plain and familiar style of colloquial discourse: and here, too, the great and solemn truths so intimately connected with the eternal happiness of those we instruct, can be brought home, in so simple, easy, and affecting a manner, that the hearts of those who sat careless and unconcerned in the hearing of

a learned and elaborate discourse in the sanctuary, are melted into tenderness and religious sensibility.

I will descend no farther upon the advantages resulting from this institution, but leave the writer above alluded to, to exhibit them.

After having spoken of the salutary influence of the word of God, and the utility of Bible classes in general, the writer proceeds to give an account of the particular one to which he is attached:—

"After the religious services of the evening are over, the questions prepared for the next meeting, which generally do not exceed twelve, are then distributed. The names of the members are inserted in a small book kept by our pastor for the purpose, who calls them off in rotation, until all the questions are taken, commencing where, at the previous meeting, he had ended. These questions are numbered, and written on small slips of paper placed on the table, and as the names are called, are promiscuously taken by those who are designated. At the succeeding meeting, in which the answers, bearing the number of the given question, are to be returned, they are placed on the table in the same manner. Thus every person present being ignorant of the particular question falling to each individual, and consequently ignorant of the author of each answer, our pastor is at liberty to comment on the manner in which the subjects are treated, without the most remote liability of exposing those who wrote them, and subjecting them to the unsavourable notice and remarks of their fellows. His usual way of proceeding, is to commence with singing a hymn; prayers are then

offered ; after which he proceeds to the reading of the answers, commenting at the conclusion of each, and offering such practical reflections as may have been suggested by the subjects treated. At the close, another hymn is sung, prayers are made, and after the questions for the succeeding meeting are distributed, the class is dismissed. I have been thus particular, believing that the adoption of the plan here described will be attended with more beneficial effects than of any other at present embraced ; and that as new classes may be formed and old ones re-modelled, the minute account here given may be of use.

“ Those who have never attended similar meetings of instruction, who have merely perused the Bible unaided by other information than their own, will be surprised, on attending these lectures, at witnessing the vast amount of interesting information which is drawn from the investigations pursued there, of the Scriptures of truth. Passages and subjects innumerable, which before appeared to them possessed of no material meaning, and capable of affording no present improvement, will be made to them of the most pleasing and intense interest ; and convey, under their before hidden design, a truly practical view of the most solemn and affecting truths of the Gospel. Much will they wonder at their former ignorance in not perceiving the beauty and consistency of the Bible, and much will they desire that the study thus opened may be pursued unto their life’s end.

“ It is impossible rightly to calculate the immense benefits experienced by those who pay proper attention in answering the questions they receive. If their researches are accompanied with prayer, and a sincere desire that the fruits of their thoughts and labours may benefit both themselves and their brethren, how can it but be expected that their prayers will be answered, and that the good they intended for others will return fourfold into their own bosoms ?

“ I know of few scenes more interesting than that exhibited at our weekly meetings. It is indeed a holy scene, and one upon which angels cannot but desire to look. To view the young,

the old, and the middle-aged, all assembled together, contributing each to the other their mite of information and practical views, and forgetting the petty strife and distinctions of the world, offering up their prayers for each other’s welfare, and supplicating the favour and blessing of heaven to rest upon each other’s instruction, is indeed a noble prospect, and one which we cannot behold without the strongest emotions of satisfaction and delight. It is for the exalted purpose of seeking the beauties and truths of God’s word ; of benefiting by the salvation there offered, and of endeavouring to ascertain and perform the will of its author, that they meet : and strange would it be, if with such purposes, the favour and blessing of the Almighty should not accompany them.

“ I cannot close without expressing a wish that in every congregation in our communion a similar institution may be established. Let not the old imagine that they are too old to learn, nor the young, that they are too young. The Bible class, if properly conducted, will meet the views and wants of all ages. It will afford food and nourishment for the babe in Christ, as well as for the man of full stature. The old need not despair of receiving strength and encouragement from information designed for the young, nor the young from that intended for the old. Let them all then go forward and contribute by their example and labours to the advancement in the Church of true piety and practical information.”

If this system of instruction could be universally adopted in our churches, it would secure all the advantages which are supposed to flow from social religious meetings among other denominations, while the evils that so frequently attend those well-meant convocations, would be entirely avoided.

The Bible class is a mighty moral engine in the hands of a faithful minister : it elicits, it draws out to view, materials for the spiritual temple of Jehovah : it prepares teachers for the Sunday school, members for the Church, candidates for the ministry, and immortal souls for the beatitudes of heaven.

L—C—

Less. Chap. 4th. Deut.

Question 1.—What inference do you draw from the frequent and repeated injunctions addressed to the Israelites, to instruct their children in the knowledge and law of God?

The inference to be drawn is, that the great lawgiver of the Israelites was impressed with the importance of giving this instruction to children, as one of the preservatives of the morals of the people, and to prevent them from falling into idolatry: for if the young were permitted to grow up in ignorance of God's law, they would most assuredly copy after the example of the surrounding nations, worshipping strange gods, which too often was the case, and the cause of which can in a great measure be ascribed to the neglect of obeying this command. But furthermore, the commands which Moses gave to the children of Israel were communicated to him by the immediate inspiration of God; we must look upon them, then, as coming from Him, and feel, in their perusal, as though He, from his eternal throne, was speaking to us. And this command is written on the page of reason as well as of revelation. The truth of this every heart will acknowledge, that has ever thought or meditated on this subject. This being the case, let all that have children under their care bear in mind that it is speaking directly to them, and let them teach it "diligently to their children." It would have been well for the Israelites had they strictly followed these commands; they would then have escaped the thousand times ten thousand woes that have continued to follow them through their course of sin and suffering. And well would it be for Christian parents now, if they taught, or caused these things to be taught diligently to their children; and well would it be for Sunday school teachers, and all who have children under their charge, if they did so likewise. It will be an awful thing, when brought before the judgment-seat of Christ, if, in addition to our other crimes, we shall be called to answer for the souls of those committed to our care. We have the power in a

measure, as they are more or less under our care, to fit them for life everlasting, or by our neglect, for regions of eternal wo: and God will most assuredly require an account at our hands. Oh that my pen might adequately portray to the view of each parent, guardian, and teacher in this class, the high and awful responsibility resting upon them! I should then have assisted in the accomplishment of an object, in which it is my desire and prayer to Almighty God that I may be an humble instrument,—I mean, the religious instruction of children. And this leads me to consider,

2dly. The capability of children to receive this instruction, and the advantage of giving it to them. As I have previously said, this command must be considered as coming immediately from God; and whatever God commands, is commanded in wisdom, and is right and just. All his commands are perfectly consistent with reason, for he knows all things; and with a full knowledge of the capability of children, he has commanded his laws to be taught them. Can we then for a moment doubt of their being able to receive and retain this knowledge? That there are some that do, I am well aware; but by far the greater part of parents and guardians are careless and thoughtless on this subject. They seem to think, that, if they instil into the minds of their children principles of morality, so as to prevent their committing crimes against the laws of man, they have done their duty. But this will not answer: they must teach them diligently the whole law of God, or they are guilty of neglect and transgression of his law. And Sunday school teachers, who merely attend to the advancement of their class in worldly knowledge, are likewise guilty. I have heard parents, who were communicants in the Church, object to sending their children to Sunday school, by saying they were too young, and too young to go to church: but this in most instances is wrong—it is contrary to reason and the Bible. The first thing that a child should be taught to lisp is a prayer, and their earliest recollections should be asso-

ciated with the house of God. The mind of a child is a fruitful field, ready to receive any seed that may be sown in it; and if you do not sow wheat in this season, when the soil is prepared to receive it, an enemy will sow tares, which will soon spring up in abundance, and these will be found very difficult to eradicate. Thus every pious thought which you instil into the mind of a child, will assist it to resist the evil which it learns in its intercourse with the world. I do not say that this can be done by a single precept, or by placing before them right and wrong, once or twice in the course of the week, and then leaving them, the rest of the time, a prey to the evil of their own hearts; nor does the Bible expect any such thing. But mark its language: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." In fine, you must make religion the great business of your lives, the guide of your actions, and the polar star of your hopes. You must let it stand out before them, as a prominent feature in your character; for precept is worth little without example. This being the course you take, there can be little doubt but that your child will grow up the child of God, be joined to his Church, and at length be received into the courts above. "In due season ye shall reap, if ye faint not."

Question 2.—Are there in the sacred Scriptures any injunctions in relation to receiving the divine law in its integrity, neither adding to, nor diminishing from it?

An answer to this may be found in many instances both in the Old and New Testaments. The particular instance, however, alluded to in the present question, shall first be noticed. Moses, in his address to the

children of Israel, after inviting their hearing to the statutes and judgments which, under the inspiration of the Almighty, he was about to pronounce, enjoins—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commands of the Lord your God which I command you." Observe here, that it is God, whose commands Moses was about to make known—"that ye may keep the commands of the Lord your God." This, therefore, is not a mere unauthorized declaration of Moses—it was given by command of God; neither does it merely apply to the injunctions which were about to be pronounced, but also to all of the laws and commands of the Almighty, as made known in his most holy word. We now cite other instances in which this question is most forcibly answered. Agur, whose words are styled a prophecy, in one of the chapters of the book of Proverbs, when speaking of God, uses this strong language: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Those who in some things pretend to know more than God, or to know more of his will than is revealed in his word, will most assuredly be open to his reproofs, and convicted not only of presumption, but of falsehood. It is in vain that we attempt to make better, or alter any thing that God has made: His works are all perfect, and nothing can be added to or diminished from them, without impairing their purity and perfection. Thus the wise man says—"I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." It is very remarkable, and it should make us tremble when we read it, that the concluding verses, the last save two, of the last chapter of the last book of the Bible, contain a most fearful warning against adding to, or taking away, any thing which had therein been written. It most appropriately applies, standing as it does at the conclusion of the whole, to all of the books of divine truth. It is this: "If any man shall add unto these things, God shall add unto him

the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things (or blessings) which are written in this book." How fearful, how awful a sentence in the execution must this be! May God grant that none of us may ever experience its application to ourselves! But are not some of us guilty of this sin? In what does it consist? It consists in our not fully believing all that is written in God's word; in not crediting some parts, while we allow others; in endeavouring to make the Scriptures comply with our preconceived notions and ideas, so as to allow the indulgence of some darling but forbidden gratification and desire. It is thus that we wrest the Scriptures to our own everlasting destruction. But it will be in vain for us to garble the truth—to divide the Bible: it will stand alone in its strength, firm and united in all its parts. The world may attempt its disunion, the gates of hell may press against it, but it shall stand in its unity and strength: it is mighty, and shall prevail. Heaven and earth shall pass away, but not one jot of its parts shall be severed, nor one tittle destroyed, until the purposes for which it was given shall be accomplished.

My dear classmates, how do we receive the word of God? This is a solemn question, and one that becomes us well to weigh. Do we receive it in simplicity and love, desiring to believe all it asserts, and to do all it requires? Oh let us search and try our hearts, and know how we are situated in regard to this matter! It is not a light thing that the plagues of God's book should be inflicted on us; yet we may, after all our fear and endeavours, experience their severity. Do we know what they are? Oh! they are many; but all can be comprised in this—everlasting death. Surely this is enough to hasten us to Him who alone holds the keys of hell and of death, who alone can save us from the vials of wrath which shall one day be poured out on those who here receive not the truth in its purity

and integrity. It is only by prayer to God, through faith in Christ, that this lot can be averted. Oh cease not to pray, then, that none of the plagues of that book—which can be made unto us a savour of life unto life, if we improve it aright—that none of those plagues may be ours; that our part may not be taken out of the book of life, nor out of the holy city, nor from the blessings which are recorded in the book which we are here weekly called upon to study. May God grant this in mercy, for Christ's sake. Amen.

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For the Christian Journal.

Messrs. EDITORS,

I send you a transcript of one of the many sermons left by my deceased brother, and if thought that contributions from these will be an acquisition to the pages of the Journal, you may expect to be supplied with one for each future number.

Truly yours,

W. A. C.

New-York, May 24, 1830.

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**SERMONS OF THE REV. ORIN CLARK,
D. D., LATE RECTOR OF TRINITY
CHURCH, GENEVA.**

Sermon I.—The Consolations of Religion.

Psa. xiv. ver. 19. "In the multitude of my thoughts within me, thy comforts delight my soul."

THE religion of the Gospel is powerfully recommended to our acceptance and practice, by the blessings which it promises us in a future life. And doubtless, were this its sole recommendation—had its reception no connexion with our present happiness—were it unable to dry up a single tear or communicate a solitary joy till we pass into another scene of existence—still it would be worthy of all acceptation, from the advantages it there promises. But it has other recommendations—recommendations which, if less powerful in themselves, are nevertheless more apt to be considered, and to sway the heart and conduct, than even its eternal blessings—These are present advantages,—the consolations which may be derived from religion in every circumstance and condition of our present

being; for, contrary to what is too often supposed, it is connected little less with the happiness of this life, than of the future; and while it prepares us for everlasting joys in the one, it affords an effectual antidote to the miseries of the other. And how much we need such an antidote, and how imperiously we are urged by this consideration to embrace it, we have surely no occasion to be informed; for short must have been our abode in the present world, not to have seen and felt that it is a scene of misery and anguish, pain, suffering, and disappointment—a scene which, when viewed without the light of religion, is covered with darkness, and which is calculated to shroud the soul in the deepest gloom and despondency.

This, experience had taught the holy author of the text, and thus prepared him to receive, with a thankful and joyful heart, the comforts of religion. “In the multitude of my thoughts within me, thy comforts delight my soul.”

These words are thus elegantly paraphrased by a late excellent commentator:—“When my mind sallies out into a multitude of thoughts, and those thoughts make me sad and heavy, anxious and solicitous, as presenting to my view my own guilt, weakness, and infirmity, and the universal vanity of all those seeming props and stays upon which my deluded soul was apt to lean; the many great calamities of life, and the much greater terrors of death; the known miseries of the present state, and the darkness and uncertainty of the future, still urging me with fresh argument of sorrow, and opening new and new scenes of melancholy, till my soul begins to faint and sink under the burden she has laid upon herself—when I am thus thoughtful and thus sorrowful, then it is, O my God, that I feel the relief of thy divine refreshments; I find myself supported and borne up by the strong tide of thy consolations, which raise my drooping head, strike a light into my soul, and make me not only dismiss, but even forget, that sorrow and melancholy which my thoughtfulness had brought upon me.”

Thus powerful, brethren, thus effectual to cheer the soul in the view and under the pressure of all the miseries incident to our present being, are the comforts of the Lord, the consolations to be derived from the religion of the Gospel.

A detailed view of these consolations will serve to illustrate the truth of the psalmist’s declaration concerning their efficacy and value, and show how egregiously we defraud ourselves in regard to our present as well as future welfare, when, neglecting religion, we seek to draw comfort and support, under the diversified calamities of life, from any earthly fountain. From such a view we shall see that they are abundantly adequate to sustain, to cheer, to delight the soul, under all the miseries which we are naturally liable to suffer in our understandings, in our consciences, and in our hearts. In order to this, let us consider what our condition is without the consolations afforded by the Gospel.

In the first place, we are miserable in our understandings. Our minds are naturally shrouded and oppressed with ignorance and doubt. Every object around us, and every thing within us, tend to perplex and confound, to fill the soul with uncertainty, anxiety, and gloom. We behold ourselves placed in the midst of a scene, exhibiting, doubtless, many marks of wisdom and goodness, yet in which disorder, confusion and evil, on the whole, prevail and predominate. Who was the author, or what was the design of this state of things—what is the purpose for which we are placed in it, or how we must conduct to answer this purpose—these are questions which immediately rise to view, and for the resolution of which, human wisdom is entirely unequal.

Further: surrounded by evils of various kinds, against which we have no effectual means of defence, we feel that we need the aid and protection of some superior power; but whether there be any such power upon which we may safely rely to aid and protect, is a problem which we find ourselves unable to solve. Thus the mind is necessarily in a state of hesitancy and

doubt, which, upon subjects so momentous, must unavoidably be a state of misery. From this misery, in which he who rejects the Gospel must ever remain, the comforts of the Lord, or the gracious discoveries which it makes of him, bring us relief. Enlightened by his blessed word, we behold the cloud instantly dispelled—the gloom which it spread around us immediately clears away; and to it succeeds a scene bright and cheerful, a scene which, though, to our short-sighted views, it may appear in many parts dark and perplexed, no longer distracts with fear and doubt; for, even in this darkness and perplexity, we are enabled to trace the finger of Almighty Goodness and Wisdom.

By the consoling light of religion, therefore, the grand source of disquietude to the mind is removed. By the aid of this light we are enabled to see, if not all that we could wish, all that is necessary to our present comfort. We see the cause and the design of the present state of things—by whom it was first appointed and is constantly regulated: we learn that the world is under the government of an Almighty Being, who is infinite in wisdom and goodness; that we may, if we seek to conciliate his favour and friendship, rely upon him with the most perfect confidence for protection; that we are placed here to prepare for another, and an endless state of existence, in which happiness or misery awaits us, according as we conduct well or ill in the present. Thus, then, does the religion of the Gospel relieve the mind of every true believer from all suspense and anxiety about the momentous concerns of its present condition and eternal destiny. Thus, by the comforts of the Lord, communicated through this blessed medium, is the soul consoled, cheered, and delighted, when perplexed with the multitude of thoughts which rush in upon it from the contemplation of the strange vicissitudes, and disorders, and evils, which diversify and distract this earthly scene. And surely no one who has ever felt the agonies of suspense and uncertainty upon subjects of far less importance and interest, can deny that

this is a comfort of unspeakable value. This single advantage, this relieving of the mind from darkness, doubt and difficulty, in regard to its highest concerns, is, I repeat, sufficient to recommend our holy religion to universal acceptance, and make it the highest wisdom of every human being to embrace it heartily and practise it faithfully. The comfort and satisfaction which are derived to the mind by its gracious discoveries, are, I am aware, often laid claim to by others than its sincere disciples. But they only have any valid title to them. Those who disregard its precepts and know nothing of its spirit, may doubtless *take* comfort from its discoveries, and, yielding assent to them, feel relieved from their doubts and anxieties; but they do it in all cases without right and without reason; for we are not at liberty to believe by halves—to pick what we choose out of the Gospel, and reject the rest. If we believe any thing, we must believe every thing it reveals respecting the present and a future state: and though, if we credit all it tells us upon these subjects, the pain and perplexity of doubt will of course be removed from our minds, yet what satisfaction can the persons contemplated possibly derive from the removal of them? Alas! for the misery of ignorance and uncertainty, the discoveries of the Gospel bring them the awful certainty of eternal misery. Every comfort, therefore, of religion—let it never be forgotten—every consolation which the Gospel can legitimately afford, belongs to its sincere and devoted disciples; and whoever else appropriates to himself the comforts of the Lord, is a miserable deceiver of his own soul.

Again: these comforts not only refresh and support the mind, but bring joy and peace to the *conscience*. Is this, wounded by sin, sinking under the weight of its guilt? the Gospel affords effectual relief. And, than this relief, what is more needed or more indispensable to our happiness, even in the present life? No misery is so insupportable as the misery of guilt; and though men may sometimes deny that they are sinners, and

deserving of punishment, yet they cannot often avoid *feeling* that they are so. A sense of guilt and of its demerits is bound upon the conscience, and does and will, notwithstanding the various expedients to which human ingenuity has resorted to allay them, excite in the soul perpetual uneasiness and anxiety lest it should not be forgiven, lest offended justice should inflict the merited punishment. In vain do men take refuge in the mercy of God; in vain do they have recourse to repentance and reformation; in vain do they offer to offended justice the most costly sacrifices—thousands of rams, and ten thousands of rivers of oil; nay, in vain do they give their first-born, the fruit of their bodies for the sins of their souls—all, all cannot put the conscience to rest: still, after every device to quiet its apprehensions, the appalling fear will recur, that there may be no remission, that God may notwithstanding inflict the deserved punishment: still is there wanting, in order to its peace, some assurance, beyond what man can give, that there is a sure way of pardon and forgiveness. And, blessed be God, this assurance, so needful to alleviate the anguish of remorse, is found in the Gospel, that storehouse of heavenly consolations. We learn here, not only that sin may be remitted; not only that God may, consistently with the claims of his justice, justify the sinner; but also the way and means by which the comforts of pardon and forgiveness may be obtained. Nay, from this fountain of eternal consolation we derive the assurance, that an expiation for our offences is actually made; that Christ offering himself upon the cross, made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin; that, in order to avail ourselves of the benefits of this sacrifice, oblation, and satisfaction, we have only to accept of them; that, in a word, the precious blood by which they were purchased, applied to the soul by faith, will purify the conscience from every defilement, and restore it to a sense of the divine favour and approbation. Having, therefore, availed ourselves of this gracious

provision for pardon; having by faith applied this precious blood to the purifying of our guilt; we feel no longer the anxiety and uneasiness of remorse, but have peace with God and ourselves—such a peace as experience only can give us an idea of—a peace for which no earthly happiness can compensate; and for the enjoyment of which, only for this short life, the irreligious, did they know its value, would readily exchange all the profits and pleasures of sin.

But, lastly, what other comforts are there than those of religion for the heart, when writhing under the many painful wounds to which it is every moment liable from the stroke of calamity, and which we are all destined sooner or later to feel? In vain do we look to human consolations for relief and support, when our happiness is assailed, either in our persons, our property, our character, or domestic relations. Our own weakness and infirmity, our entire inability to resist or ward off the stroke, convinces us that there is no help to be found in man. Where, then, ye careless ones, who have neglected to secure the friendship and protection of Heaven by repentance and piety, where, when calamity, sickness, losses and disappointment, poverty and dis honour, shall be your lot—and they may be soon—where are you to find consolation? You see that some of these evils are the destiny of our nature, and cannot be avoided. What consoles you in the view of—what is to console you under, them? Alas! you must feel their whole weight, unconsoled, unprotected. You must submit to the loss of health, of ease, of perhaps character and property, of friends, of every thing dear and valuable, without the least alleviation of the pang produced by the deprivation, without a single comfortable consideration to lighten the blow. For it is to thee, and thee only, O God, that we can go for comfort and support under any of the various sorrows with which our hearts are liable to be oppressed. And, blessed be thy name, here we always find comfort and support sufficient and effectual. The consolations of the Gospel of thy Son, sought by

humble faith and piety, can instantly allay every storm of grief and anguish that can arise and rage in the heart, and restore it, if not to perfect happiness, to comfortable repose and tranquillity, and maintain them in it in every circumstance and condition of life. Yes, brethren, in the religion of the Gospel is provided and found, by its every true disciple, an antidote to every misery, a comfort for every affliction that can befall him, of a temporal as well as of a spiritual nature. Whatever may be his external condition, let it be ever so uncomfortable and wretched, the comforts of the Lord enable him to sustain it with equanimity and patience. By the light of religion he sees, in its appointment, the hand of a wise and affectionate Parent, whose conduct towards him is regulated by the most tender concern both for his present and everlasting welfare. He is not, therefore, he cannot be, miserable or discontented. Is his person invaded by pain and sickness? are restless nights and wearisome days appointed unto him?—the comforts of the Lord refresh and support his soul under the suffering. By the privation of health and ease, he knows from the best authority, even from the assurance of Him who ordains it, that he shall be prepared for the enjoyment of other blessings infinitely more valuable. Is he invaded in his property—reduced to want? religion is still an effectual stay and comfort, and in the midst of his sufferings its comforts delight his soul. Taught by its blessed doctrines, that he, at whose disposal are the riches of universal nature, and who is the munificent Benefactor of all his creatures, has engaged to supply all his necessities, (so far as shall be for his own everlasting welfare,) he looks to this source for help, with a confidence too firm not to exclude all painful solicitude about his condition.

Again: is he assailed in his character? does calumny, that dreadful “pestilence which walketh at noon-day,” blast his good name, and compel him for a season to wear the stains of reproach and dishonour?—religion steps in to his relief: the comforts of

the Lord and the testimony of a good conscience enable him to submit to the calamity with patience and composure. By their efficacy, the wound, however painful, or however aggravated by the poison of the weapon with which it is inflicted, is closed and healed. While beholding, by the light of religion, a most merciful intention in its permission, he knows that the evil shall be of short duration; that he has an Almighty Advocate, who has already justified in the sight of God, and who shall ere long vindicate his innocence, and make it appear clear as the light, in the view of the congregated universe.

Once more: the Christian, when invaded in his domestic felicity, when compelled by the stern mandate of death to resign to the grave his dearest friends and relatives, and left almost a stranger and alone in the world, is not left comfortless: no—then it is when her comforts are most needed, and constitute our only prop, that religion most conspicuously manifests her power and efficacy—sustaining the soul in serenity under, or raising it above, the pang which the dissolution of earthly attachments cannot but inflict, by the kindly assurance of a friendship in the heavens, which can never be dissolved—of the affection of One there, who is infinitely more concerned for our happiness, and loves us far more than any earthly friend can—of One who can never leave nor forsake us, to whose society we shall soon be admitted, and in which we shall be allowed to live and be happy for ever.

Finally: the consolations of assured hope, the unspeakable joys arising from the prospect of that inconceivable happiness and glory which the Gospel sets before us, are always at hand to support, cheer, and delight the soul of the humble believer, in every, even the darkest, periods and most difficult stages of his earthly pilgrimage: and, far from forsaking him, these comforts of the Lord, these blessed hopes and consolations, when the last dread enemy approaches, fortify the soul for the conflict; enable it to face his terrors without dismay, to yield to his power without reluc-

tance; inspired by them with the confidence, that it submits only to be conducted from a scene of sorrow and sin, to triumph and glory eternal. O blessed consolations! glorious hopes! What gratitude, Christian, dost thou not owe—what thanks shouldst thou not perpetually render to their blessed Author! O forget not the debt! Tell what he has done for thy soul—tell in the public praises of the Church, and by constant exertions to secure them—tell all men how inestimable are the comforts of religion! Thus magnify and exalt the name of Him who purchased them for thee. And go ye, who would be consoled under the miseries of life, and fortified against the terrors of death—go to the Gospel—go to God, the fountain of all comfort—go seek and secure, by faith, repentance, and a holy life, the consolations of religion. Thus shall you be prepared to meet and sustain, with a tranquillity and composure which the wicked can never know, the various calamities of the present life, and look forward to a future, with a confident expectation of everlasting consolations.

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For the *Christian Journal*.

REMINISCENCES—No. XXIII.

Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.

A. D. 1722.

“THE encouragement given to the pious designs of the society by their excellencies the governors of the several provinces in America, cannot be passed over without the grateful acknowledgments of the society.

“His excellency William Burnet, esq., his majesty’s governor of the provinces of New-York and New-Jersey, having shown all countenance and favour to the society’s missionaries under his government, and taken care that they should supply the vacant churches till they could be filled up with others appointed by the society, and in many other instances contributed his good offices for the service

of the missionaries there, the society have ordered a letter to be wrote to his excellency, returning him thanks for his care of the Church in his government.

“His excellency Samuel Shute, esq., his majesty’s governor of the province of the Massachusetts-Bay, in New-England, hath signified to the society, in his letter of the 28th of May last, that he has visited the church at Newbury, of which the Rev. Mr. Plant is minister, who seems to be a sober and ingenuous man; that he staid there all the Sabbath day, as did Lieutenant-Governor Wentworth and some other gentlemen, which he hopes will give him a good countenance, and assures the society that he shall want no due encouragement from him; and the like encouragement he has promised to the several missionaries in his government.

“The society have been also acquainted by letters from his Excellency Francis Nicholson, esq., his majesty’s governor of the province of South-Carolina, the Hon. Arthur Middleton, Esq. president of the council, and the Hon. James Moore, esq. speaker of the assembly, that his excellency having, by a message to the said council and assembly, (grounded upon an humble petition from the clergy,) earnestly recommended to them the affair of the Church in general, and the clergy in particular; and having, at the same time, assured them that nothing should be wanting that was in his power to promote it; a law has been passed there, for the better support and maintenance of the clergy in that province, and transmitted hither for his majesty’s royal assent; by which law, such provision is made for the clergy there, as will, it is hoped, (together with what the society shall think fit to allow) be a sufficient encouragement for worthy gentlemen to undertake that mission. And the clergy of South-Carolina, in their letter of the 12th of July, 1722, acquaint the society, that to his excellency’s example, and the generous encouragement he hath been pleased to give to the Church and clergy in that province, it is chiefly owing that the new church of St. Philip, in Charles-City, (which was begun some years

ago, but blown down and demolished by a hurricane,) is now in such forwardness, that they hope to see it fitted for divine service in a few months; a work of that magnitude, regularity, beauty, and solidity, not to be paralleled in his majesty's dominions in America: that by his excellency's zealous recommendation, several considerable sums of money have been generously and unanimously voted by the general assembly, towards enlarging and beautifying the churches of St. Paul, St. Andrew, and St. George; and towards the rebuilding the parsonage-house of St. James, Goose-Creek, unhappily burnt down some months ago; a new parish by the name of King George's, settled to the northward, at a place called Wineau, and a sum of money ordered for erecting a church there; for the forwarding of which good work, his excellency hath generously given one hundred pounds.

His Excellency Francis Nicholson, esq., the honourable the president of the council and speaker of the assembly aforesaid, having represented the great want of missionaries to supply the vacant parishes in South-Carolina, as also the necessity of having a schoolmaster at Charles-City, the society have, within the last year, entertained and appointed the following gentlemen for that province:—The Rev. Mr. Powal to Christ church; the Rev. Mr. Hunt to St. John's; the Rev. Mr. Usher (a gentleman educated at Harvard College in New-England, who lately came over for Episcopal ordination) to St. George's, with the salaries of fifty pounds each; and the Rev. Mr. Morrit, schoolmaster, to Charles-City, with a salary of thirty pounds per annum. The society have also appointed other missionaries within the time aforesaid: to Amboy, in East New-Jersey, the Rev. Mr. William Skinner, with a salary of sixty pounds per annum. To Rye, in the province of New-York, the Rev. Mr. Robert Jenney, with a salary of fifty pounds, in the room of the Rev. Mr. Barclay; and there are lately come over from Connecticut government, in order to receive Episcopal ordination, and return to those parts, Mr. Timothy

Cutler, late president of Yale College; Mr. Daniel Brown, late tutor of the same; and Mr. Samuel Johnson,* late pastor of West-Haven; whom, as they appear to be persons of distinguished merit, and have been received with favour by his grace the president and the lord bishop of London, the society purpose, when qualified by ordination, to receive into the mission: in the meantime, on account of their small certain income, compared with their certain yearly expenses, they have come to a resolution to suspend complying with any other of the many requests made them for the supply of several vacant churches upon the continent of America.

Besides the annual expense which the society have this year enged in, they have been at other considerable charges, in gratuities to missionaries and others, for their services abroad: as fifty pounds to the clergy of New-York, for supplying the church at Rye, vacant by the death of the Rev. Mr. Bridge; to the Rev. Mr. Pouderous, a French minister at St. James, Santee, in South-Carolina, for catechizing the French children there, twenty pounds; to the two Swedish ministers, for supplying the vacant churches in Pennsylvania, twenty pounds; to Mr. Huddlestone, schoolmaster at New-York, for his extraordinary service in teaching the poor children there, ten pounds: in providing libraries for their missionaries, and in sending books abroad, to be dispersed by them where they are most wanting, and likely to have the best effect upon the lives and morals of the people.

The missionaries, &c. as they are obliged by the standing orders of the society to keep a constant and regular correspondence with the secretary, have, within the time first mentioned, transmitted the following accounts of the success they have met with in the discharge of their office and duty.

The Rev. Mr. Bull, minister of St. Paul's, in South-Carolina, advises, that he has generally a pretty full congregation; that the number of his communicants is about thirty; and that

* Afterwards the first president of King's (now Columbia) College, New-York.—*Ed. C. L.*

between August, 1721, and October, 1722, he has baptized thirty, one whereof was an adult person; and that his church being too small for the congregation, his parishioners, though reduced by the late war, have raised, by subscription, £960 current money of that province, (besides £500 which was given by the general assembly) towards enlarging the church.

“ The Rev. Mr. Guy, minister of St. Andrew’s parish, in South-Carolina—that several of his parishioners, who live very remote from his church, having desired him to come and perform the offices of his holy function among them, he has constantly attended them every third Friday, and baptized, the last time he was there, seven children, some of which were five or six years of age; that the gentlemen are raising subscriptions to build a chapel of ease, and he has promised to officiate there every fourth Sunday; that the general assembly have ordered £400 out of the treasury, and his parishioners have subscribed £500 more towards enlarging his church; that since his last, the communicants are increased, and the number of the baptized children is about 20, besides an adult he is now preparing for baptism.

“ The Rev. Mr. Newnam, in North-Carolina—that he officiates at six or seven places in that government, where he has very full and numerous congregations; that the people in general are well pleased at his coming amongst them, and are not willing to lose any opportunity of being instructed; that he has baptized 193 since his arrival there, five of which were at least 20 years of age, and two of them married women.

“ The Rev. Mr. Beckett, minister at Lewis-Town, &c. in Pennsylvania—that he has three places to officiate at, where he has considerable numbers of hearers; at two of which places the people have built churches, before they had a prospect of a minister; and appointed sober laymen to read the prayers of the Church, to keep the people steady to their principles; that subscriptions are raising for building another church; that he has baptized 55 persons, nine whereof were adult; and

there is a manifest change in the lives and manners of, and a very great reformation among, many of the people, since his coming there; for which he has received the thanks of the magistrates and gentlemen of the Church of England in that county.

“ The Rev. Mr. Bartow, minister at Westchester, in New-York—that since the death of Mr. Bondet, he preaches at four towns, Eastchester, Westchester, Yonkers, and New-Rochelle, and does other occasional offices; and that the number of the baptized in the year 1721, was twenty-eight, two whereof were grown persons.

“ Mr. Elias Neau, catechist at New-York—that his school prospers, and the number of his catechumens daily increases; four of which, viz. two negro men, one Indian woman, and one mulatto woman, were publicly baptized on Monday in Whitsun-week, in the presence of the whole congregation, by the Rev. Mr. Vesey, who were able to give a good account of their faith.

Mr. Huddlestane, schoolmaster at New-York—that he teaches forty poor children for the salary allowed him by the society, and several others gratis; and publicly catechizes in the steeple of Trinity church every Sunday in the afternoon, not only his scholars, but also the children, servants, and slaves of the inhabitants of the said city: which is also attested by the mayor of New-York.

“ The Rev. Mr. Honeyman, minister of Rhode-Island, in New-England—that he has been to preach lately at Providence, a town in that colony, to the greatest number of people he ever had together since he came to America; that no house being able to hold them, he was obliged to preach in the fields; that they are getting subscriptions for building a church; and he doubts not but there will be a very considerable congregation.

“ The Rev. Mr. Mossom, minister of Marblehead, in New-England—that he baptized, last year, six adults and forty-two infants, and that the number of his communicants, in that and from the neighbouring towns, is about fifty.

“ The Rev. Mr. M’Sparran, minister at Narragansett—that his congrega-

tion consists of about 160, with twelve Indian and black servants; that he has baptized thirty persons, six of whom were adult, from the age of eighteen to fifty, and the rest under; that the number of his communicants is but twelve, but has great hopes that it will be doubled in a short time.

"The Rev. Mr. Plant, minister at Newbury, in New-England—that his congregation at present consists of upwards of 200 people; and in the four months that he has resided there, he has baptized two children, and admitted three new communicants.

"The Rev. Mr. Orem, minister at Bristol, in New-England—that the church there is almost finished, the inhabitants having spared no pains to carry on the work, having already expended above £1500, and some hundreds more will be required to complete the building; that there is a very numerous assembly that attend the worship of the Church every Lord's day, and join in the service with the greatest gravity and decency imaginable; many of whom, before his coming, were strangers to the liturgy of the Church of England.

"The Rev. Mr. Pigot, minister of Stratford, in Connecticut—that his congregation is about 150; and that since his arrival there, he has baptized twenty-seven children, and administered the sacrament to thirty persons."

From the Spirit and Manners of the Age.

Gratitude to God, connected with Benevolence to Men. By the Rev. JOHN THORNTON.

PERSONAL happiness can, in general, be advanced and promoted by those means only which are favourable to the social virtues. If the justice of this position is disputed, it must be by those whose views are narrow and contracted, or whose affections are debased and corrupted. We have, in a former paper, shown the influence which gratitude to God has on the happiness of individuals; we shall now trace its connexion with general benevolence. Not that the writer is disposed to restrict the exercise of humanity and kindness to

those who are actuated by religious principle. There is a natural spring of sympathy in the bosom of man, which may be clearly seen in its operations where the love or fear of God has no place. This sympathy, in the absence of religion, may give rise to many a noble deed of justice and generosity, and many a graceful exhibition of suavity and tenderness. But what we mean so assert is, that gratitude towards God is best fitted to inspire good will towards men. This sacred principle imprints a purity, a power, a permanence to the emotions of natural sympathy, which greatly enhance their value and effect. Bishop Cumberland makes *universal benevolence* the prime law of nature, and the parent of all others. This opinion seems unfounded, since the obligation to piety springs immediately from the regard we owe to our Maker in particular, not to the whole system of rational beings. The order of precepts in the decalogue, as well as the clear dictates of reason, lead to this conclusion. We are commanded to love the Lord our God with all our heart, and mind, and strength, and our neighbour as ourselves. The instructions of the Gospel, on this point, correspond with the tenor of the law. Freely ye have received, said Jesus, freely give. And the apostle Peter calls us to add to godliness, brotherly kindness, and to brotherly kindness, charity; because, if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

It is obvious to every one acquainted with the workings of the human mind, that a sentiment of gratitude towards God must, according to the strength and vigour with which it operates, directly tend to subdue covetousness, grasping, unhallowed ambition, base envy, fierce resentment, and animosity, with all the other malignant passions which these engender and nourish. Let a man see the number, variety, and worth of the benefits he is daily and hourly receiving from the hand of his heavenly Benefactor; let him remember and feel the obligation under which he is laid, to be thankful,

bumble, obedient, kind, gentle, and communicative, and propensities to avarice are checked in the bud. The softer sympathies of nature, touched by renewing grace, have now full play and free vent. The hard incrustation of selfishness which encircled and shut up the heart, is broken down and removed. The icy coldness which chilled and arrested the social affections is dissolved, and the streams of sensibility and kindness begin to flow. With a consciousness of dependence upon God, and obligation for his mercy, is also blended an impressive sense of the brevity and precariousness of this life, and the unutterable importance of the life to come. The interests of time shrink to a point, while the interests of eternity assume an aspect of commanding prominence, and fill the whole field of vision. The tendency of such views and principles to damp the fire of secular ambition, and diminish the power and tenacious grasp of avarice, is too evident to require specific proof. Nor is their positive influence, in exciting and promoting a spirit of kindness and liberality, less conspicuous. The inspired writer of the Epistle to the Hebrews, puts fortitude, faith, gratitude, and charity, in the order which at once shows their relative importance, and their intimate connexion. "Let us go forth, therefore, to him (Christ) without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, giving thanks unto his name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased." The tribute of devout gratitude does not supersede the offering of charity; both are required by the same authority, both are consecrated on the same altar. The religion of Christ furnishes motives to benevolence which could not possibly be supplied by the systems of pagan superstition. "How," said Lactantius, "could they abstain from blood, who worshipped such bloody gods as Mars and Bellona? How shall they abstain from robbery and fraud, who are acquainted with the thefts of Mercury, and are taught that to deceive is

not fraud, but cunning? How shall they bridle their lusts, who adore Jupiter, Hercules, Bacchus, and Apollo, whose adulteries and impieties are acted and sung in theatres, that they might be known to all?" The Christian has, in the holiness and love of God, in the condescension, purity, and perfection of his Lord and Master, consummate patterns of every moral and divine excellence, set before him for imitation. If, for the sake of distinct application, we instance the munificence which prompts us to relieve the poor, the necessitous, and the afflicted, what motive so powerful to enforce it, as that which the apostle urges in his address to the Corinthians: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Indeed, the connexion of a grateful feeling towards God, with a bountiful spirit towards our fellow-men, has been recognised in all the principles, and embodied in all the institutions of revealed religion. In the days of the prophets, every sacred festival was graced and honoured by charity. When the thankful offering had been presented to God, portions were sent to those who were in want and penury. Neh. viii. 10; Esth. ix. 19. This practice seems to have been imitated and improved upon in the Christian Church. The commemoration of the Redeemer's death was an interesting and joyous occasion, frequently celebrated, and never without charity to the needy, as an inseparable accompaniment. "Those in good circumstances," says Justin Martyr, referring to this festival, "and who are disposed, give each according to his pleasure; and what is collected is deposited with the president, who assists orphans and widows, and those who, by reason of disease or any other cause, are destitute; prisoners and strangers who are among us: in general, he is the guardian of all who are in want." Now as it appears, from almost all the early writers, that the celebration of the eucharist formed an important part of the weekly worship of Christians, and was uniformly crowned with bounty to the poor; it will easily be seen

how close was the union between acts of faith and acts of charity.

Gratitude to God, for the pardon of our sins, the peace which follows reconciliation to Him, and the cheering prospect of immortal glory, is admirably calculated to assuage animosity, and extinguish revenge. Once kindled, how fiercely do malevolent passions burn, where religion is unknown! How do injuries and retaliations multiply and run from generation to generation, among the savage tribes of America and the wandering hordes of Asia! The Christian religion inculcates mild forbearance and mutual tenderness; a placable, forgiving temper; a spirit of kindness and gentleness. He who feels the relations in which he stands to the great God and Father of all, and to the gracious lover and Redeemer of his soul, will receive these lessons of heavenly wisdom, will imbibe and exemplify this spirit of love and mercy. The most daring infidels have never ventured to deny that our holy religion has a tendency to produce a pure and diffusive benevolence. Indeed, on this head, an appeal may be confidently made to facts. The affection of the first followers of Jesus to each other was proverbial; and even the heathen used to exclaim, "See how these Christians love one another."—Epiphanius spent his whole fortune in relieving the distressed, especially those who had been shipwrecked on the coast. Cyprian sold his estate to supply men's wants; and while he laments the degeneracy of Christians, acknowledges that they surpassed heathens in the practice of this virtue. In the city of Alexandria, so many persons were appointed to take care of the sick, that Theodosius was under the necessity of limiting the number to six hundred, as appears from a law extant in his codes. Instances of the charity of primitive Christians, in redeeming captives, and founding hospitals for the poor, are too numerous to be counted. Nor can it be denied, that to the genius of the Gospel, Christendom is indebted for many pious and charitable establishments, little known to the Gentile world. In cases where tenderness and loving-kindness were necessary, Chris-

tians did not confine their bounty to those of their own sect, but were kind to all men, even to their enemies: "For all," as Tertullian observes, "love their friends; but it is peculiar to Christians to return kindness for hatred, and to pray that their enemies may obtain mercy from God."

It would be no arduous matter to prove, by many instances, that the religion of Christ, in modern as well as ancient times, has produced the richest fruits of benevolence. We could point to characters who have but recently finished their course, (or, if delicacy did not forbid, to many alive,) whose princely munificence would have done honour to the primitive age of the Church. If, however, the subject here treated has been presented to the reader in a just point of light, it will be granted, that the free and permanent flow of charity in all its diversified channels, must spring from a heart filled with divine love and gratitude. Let us habitually reflect on the benignity and mercy of God towards us, on the variety and worth of the favours we daily receive from his hands. While temporal blessings meet the wants of the body, and spiritual blessings the necessities of the soul, and all are given to us freely, shall we be cruelly opposed, or coldly indifferent to the welfare of our fellow-men? Impossible.

From the *Christian Guardian and Church of England Magazine.*

The two Hearts.

SOME time ago, I dreamt that I was in a kind of laboratory, in the midst of which sat a venerable man, deeply occupied in examining something on a table near him. I drew near, and on looking closer, discovered he was employed in the dissection of a *human heart*. At the first glance it appeared fair to the view; but the operator, whose name was *Truth*, applied to it a small mirror of exquisite workmanship, and invited me to examine it. I did so, and was surprised to find the heart of a very dark colour, and in many places deformed; it felt also, when I touched it, very hard and cold. "You seem astonished," said the sur-

geon; "know you not that the heart is deceitful above all things, and desperately wicked; and this is the heart in its natural state. The name of this mirror is the Law of God, and it is so perfect, as invariably to detect the slightest flaw." He then pointed out to me certain words engraved very legibly on the surface of the heart. In the most prominent part, I distinctly read (for it was in strong characters) the word *Self*. Lower down were *Pride*, *Anger*, *Hypocrisy*, *Ambition*, *Craft*, *Avarice*, and many others of a similar kind. In one corner my director informed me I should find the *motives*; but they were so heaped together, and in such a confused state, that I was unable to distinguish them. He then took a sharp kind of probe, called the *word of God*, and by dividing the mass, laid them out in order before me. *Heb. iv. 12.*

I turned away from the picture in sadness and disgust. "Yes," replied he, "as in water, face answereth to face; so the heart of man to man. The dim light afforded by reason and conscience, is too often obscured by the shades of passion and self-love; no light but that of Truth is adequate to the discovery."

"But cannot this heart be rectified?" asked I eagerly.

"No," replied the old man; "but a new one may be substituted. There is but one who can effectually change it, and He promises to give new hearts to those who seek them. I have a heart of his workmanship; if you like, I will show it to you."

He then produced, in careful preservation, a heart widely different from the other, in fair colour and soft to the touch, appearing in some parts as though it had been *broken*. On inspecting it more narrowly for the words I had seen on the other, I found in large letters (what the surgeon informed me was the first impression the Maker stamped on it, and with his own private seal) the word *Love*. Below, indeed, I perceived *Self*, but on a level with it was *Neighbour*. And while in the former every thing relating to God was omitted, here, *in every part*, in the most inward recesses, I

met with His name. Faith, hope, devotion, humility, and many other graces, were there; but I should have very imperfectly distinguished them, without the assistance of a lamp, called *good works*.

I noticed, however, a few spots here and there, which I remarked to my companion.

"These," said he, "are the cause of great sorrow to the owner of the heart, for they open again those wounds in it which you have perceived, and often erase the word *Peace*, which had been stamped upon it. In spite of all his efforts, these stains are ever contracting; there is but one fountain in which they can be cleansed—a fountain rising in Mount Calvary, and called *the blood of Christ*."

I was proceeding to make further inquiries, when, to my sorrow, I suddenly awoke, and found that it was only a dream.

E. H.

Trust in God.

The Philadelphia Inquirer publishes the following anecdote, related by a friend and contemporary of the lamented Dr. Godman:—

"Some years ago, in conversation with us, he said, that in a voyage to sea in early life, he had seen a lad, who had just begun to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, 'Look ALOFT! you sneaking lubber!' By thus turning away his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the doctor said, often recurred to his mind in after life, when his troubles grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes 'aloft' to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration,

without asking each of our readers to apply it to a still nobler purpose—to steady themselves in all the tempests of adversity, by looking toward that life in which there is rest and peace evermore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by 'looking aloft' to Him 'who is the strength of our hearts, and our portion for ever.'

From the Pulpit.

On the Lord's Supper.

Text—1 Cor. xi. 29.—"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In the chapter from which these words are selected, the apostle takes occasion to censure the conduct of the Corinthians for certain contentions and disorders that had crept into the Church. Amongst the many things found fault with in this Epistle, he particularly notices the gross abuses practised at the commemorative festival of the sacrament at the Lord's supper; speaking in direct allusion to the indecent manner pursued in this—which is one of the most momentous of all ceremonies.

Many of those that had been recently converted from idolatry, had, previous to their conversion, been accustomed to frequent the feasts (the "Ayamas," or *Love Feasts*) of the Heathens, where every kind of debauchery and obscenity, drunkenness and gluttony, had been practised. And even after they were initiated in the Christian Church by baptism, it appears they did not leave off their idolatrous habits, in thus profaning, as they did, the Lord's supper with the mixture of their own feasts. Although the apostle praised them for obeying his precepts and injunctions in general, yet he could not praise them for the great irregularities of which they were guilty, when they were met together in holy assemblies for the purpose of attending the celebration of the eucharist. He reproves them for heresies and divisions; and declares that, even in their religious meetings, they come together, not for

the better, but for the worse. In order to check these unchristian proceedings, the apostle here embraces the opportunity of telling them, that their coming together into one place was not every thing required to the proper participation of the Lord's supper; but also that it was indispensably necessary that they should "purge out the old leaven, that they might be a new lump; for even CHRIST, their great Passover, is sacrificed for them: therefore, keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened qualities of sincerity and truth;" with mutual love and in holy fellowship, as servants of one Master, and the disciples of one and the same LORD. "For in eating, every one, first, taketh his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not?"—that is, Have ye not houses, where ye can eat and drink what the demands of nature necessarily require for your health and the support of your bodies, and not thus to pollute the house and ordinances of the living God? Do you imagine the church of a pure God to be something similar to the temples of idolatry? Do you not yet understand that the Lord's supper is very different from the feasts which you attended while you were under the dark delusions of Heathenism? that when you bring so many things to this supper, and feast luxuriously, and put to shame those of your poorer brethren, who have not the means of obtaining such extravagances—What! though I am proud to eulogize you for observing my precepts in other matters, yet, as you have grossly misapplied the spiritual intent of this institution—"What shall I say to you? shall I praise you in this? I praise you not;" but utterly condemn you for such an unjustifiable abuse of what was originally intended to afford the greatest blessings upon you—even the spiritually strengthening and refreshing of your souls mystically by the body and blood of Christ, as your bodies are, by receiving the visible

elements of bread and wine, taken with due and necessary moderation.

Thus the apostle expostulates with the Corinthian Christians on account of their enormous abuses, whereby they corrupted the holy and pure meaning of this service; and he recapitulates the account of its first institution, as he had before delivered unto them, and which he assures them was, in every respect, in exact accordance with the form the Saviour of man had instituted the night previous to his crucifixion, and which he himself had received of the Lord by immediate revelation. He enjoins the necessity of our taking it with sincerity, "in remembrance of Christ's meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup, unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup." From whence we learn, that this sacrament is not intended to refresh the body, but that it is a religious service, instituted for the express purpose of keeping in our memories the sacrifice of the death of Christ, till he appear again to judge the world in righteousness. Having given them the real meaning and intention of this sacrament, he tells them, that if they eat and drink unworthily, they are guilty of a sin of no ordinary kind—of the body and blood of Christ. And he commands them, that, with all due vigilance and self-examination, they should prepare themselves for a worthy partaking of that most wholesome

ordinance; by repenting them truly of their past sins—steadfastly purposing, through God's grace, to lead a new life—being impressed with a lively faith in God's mercy through Christ—retaining with reverential gratitude the remembrance of his meritorious death—and by living in charity with all men. And, in the words of the text, he points out to them the punishment to which those individuals subject themselves, who dare violate it by an unworthy reception. "For he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself, not discerning the Lord's body."

In further treating upon this subject, in the first place, it will be proper to show what we are to understand by the expression "damnation," as used in this passage; and what is meant by eating and drinking *unworthily*, which brings upon us this damnation.

This expression in Holy Writ appears to have been so much misunderstood, as to have deterred many sober-minded individuals from receiving the Lord's supper. But, however, there is nothing in it to deter any one in this matter, who can justly class himself worthy to be named by the sacred name of Christ. The word (*Kηma*), which is here translated *damnation*, means nothing more than the *execution of judgment, temporal punishment, or chastisement, and not eternal misery*. That this is the signification here, is evident from the next verse; wherein it is said that, on this account, the Corinthians are *weak and sickly*. Besides, the same word in the original is often rendered by the word "judgment;"* and at the time of the present translation of the Bible, "damnation" conveyed the same meaning as we understand by "condemnation" in our day.† It meant any sentence which consigned them to punishment, without any immediate reference to the eternal torments that await the impenitently wicked and hardened sinner. The Corinthians had most disgracefully abused the purity of the Lord's sup-

* 1 Pet. iv. 17, *et alibi*.

† See Matt. xxiii. 14; James iii. 1, *et alibi*.

per, and had brought upon themselves the vengeance of Almighty God. The punishment inflicted upon them was, as we learn from St. Paul, sickness, debility, and death; that is, temporal punishments only. "For this cause many are weak and sickly among you, and many sleep," or, are dead; all which are to be understood as the execution of divine vengeance upon them, in consequence of their profanation of this holy banquet. Another reason assigned for these chastisements, which is deducible in proof of this having no reference to eternal damnation, is, that they might not be condemned in the world to come. This is evident from the 32d verse—"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world;" that is, When we are made to suffer thus in this life, we are corrected, or chastened, by our heavenly Father, that we may be brought to a sense of our duty, and escape that vengeance which is reserved for the impenitent in the life to come. It is clear that in this, and in several other passages of Holy Writ, eternal damnation is not meant. And what we are to understand by "eating and drinking damnation," in unworthily communicating at the eucharist, is, that by so doing men are guilty of a sin of no common dye, and are, consequently, liable to the severest penalties from their celestial Father. But, by sincere repentance, this sin can be blotted out and pardoned by divine grace, through the merits and by the mediation of our great High Priest and adorable Redeemer, Jesus Christ.

Hence it is manifest that the extreme licentiousness into which the Corinthians ran, was the cause of their being visited with the signal display of divine wrath. And we should have been struck with astonishment that such abuses were to be found in the primeval stage of Christianity—at the very period when the apostles were still alive—had not the experience of frequent occurrences demonstrated, that the best institutions, whether divine or human, established for the wisest of purposes, and devised with the utmost ability, are corrupted and

abused either by excess or neglect. The Corinthians, we learn, were guilty of drunkenness even at the celebration of the eucharist—an error into which we are not likely to fall in our day. But seeing that the greatest blessings are liable to abuse, and are, indeed, not unfrequently the most abused, it certainly would be a part of prudence, as well as an imperative duty, to investigate this matter, and inquire, if we can find no cause to fear that this ordinance is abused amongst ourselves. For be it remembered, that *wilful and careless neglect of any of the commandments or ordinances of the Lord, is a sin of enormous magnitude and base turpitude in the sight of Him, who, in the night before he suffered the most dreadful of all deaths, said—"This do in remembrance of me."*

Of the numerous reasons advanced for abstaining from this ordinance, I shall at this time principally dwell upon one—the plea of *unworthiness*, through fear of incurring the indignation of Almighty God. Those individuals who are bold enough to deny the necessity of it, will, I have no doubt, deny the necessity of religion altogether. But this excuse will easily destroy itself. "The danger of the unworthy performing of this so sacred an action," says a pious and learned prelate,* "is no otherwise a reason to any man to abstain from the sacrament, than it is an argument to him to cast off all religion. He that unworthily useth or performeth any part of religion, is in an evil and dangerous condition; but he that casteth off all religion, plungeth himself into a most desperate state, and does certainly damn himself to avoid the danger of damnation; because he that casts off all religion, throws off all the means whereby he should be reclaimed and brought into a better state. I cannot more fitly illustrate this matter, than by this plain similitude: He that eats and drinks *intemperately*, endangers his health and life; but he who, in order to avoid this danger, *will not eat at all*, I need not say what will become of him in a very short time."

Besides, the apostle does not say, "He that is *unworthy* to eat and drink, by so doing, eateth and drinketh damnation to himself;" but he that eateth and drinketh *unworthily*, or in an *unworthy* manner. There is a wide difference between being *unworthy* to perform a duty, and the performing of that duty *unworthily*. For, in fact, we are all *unworthy* to ask any blessings of the Father of mercies; yet we trust and hope, that what we ask in faith, though *unworthy* as we are, we shall obtain it, if we do not ask *unworthily*, *i. e.* in an *unworthy* and *improper* way. After we have done every thing commanded us, we are only unprofitable servants—we are still *unworthy* creatures. After all our care—after all our endeavours—after all our preparation—after all our exertions to render ourselves meet communicants,—still we must confess ourselves *unworthy* to pick up even the crumbs that fall from our Master's table; and still more utterly *unworthy* to partake of this his royal banquet. But it is no argument for our neglecting our duties, because we are *unworthy* to discharge them: but it is rather an argument that we should exert our utmost to render ourselves as *worthy* as possible for our various duties. Consequently, as we are *unworthy* of the least mercy, temporal or spiritual, *unworthiness* is, in truth, a very hollow and unjustifiable plea for not receiving the sacrament of the Lord's supper. As well might we abstain to address our *Father which is in heaven*, because we are *unworthy* to have our petitions heard, or our requests granted us. As well might we leave off to pray, that *his will may be done on earth, as it is in heaven*, because we are *unworthy* to make such a request. As well might we omit to beseech Him to *give us day by day our daily bread*, because we know we are *unworthy* of our food and raiment. Is our *unworthiness* in asking these blessings, or of using them when granted, any just ground for refusing to ask, or for applying them to our use when bestowed upon us? As well might we refuse to pray to have *our trespasses forgiven*, as we ought

to forgive our debtors, because we are *unworthy* to have our sins *pardoned*. As well might we be afraid to pray God *not to lead us into temptation, but deliver us from evil*, because all these things are beyond our merits. Though men thus justly consider themselves *unworthy* to obtain any thing from God, yet this is no just plea why they should refuse to let their requests be made known unto him. Our *unworthiness* is the very cause, the very reason, why we should make use of the means put into our hands. On this account, which is abundantly sufficient, we should not leave *one iota, or one tittle*, of our Christian duties unattended to. "They that are *whole* need not a physician, but they that are *sick*." "Christ came not to call the *righteous*, but *sinners to repentance*." If we were not *sinners*, we should have no need of means of grace, instruments of religion, forms of worship, or sacraments. The more we are truly sensible of our *unworthiness* and *sinfulness*, the more anxious shall we be to fly to the means of grace, whether sacraments or others, in order that we may receive supplies of grace suitable to our exigencies. The more *unworthy* we consider ourselves to be, it only follows that we stand in more need of this holy sacrament, whereby we may be enabled to subdue all our evil propensities by the communications of divine grace, and whereby our feeble endeavours may be strengthened. If Christ died that we should die unto sin, surely every means of destroying sin within us, every occasion that might be instrumental in turning us from a death of sin into a new life of righteousness, ought to be embraced: and I know of no consideration better calculated to effect this, than approaching the Lord's table, where we are reminded what Christ has done and suffered for us men, and for our salvation.

Moreover, if *unworthiness* be the plea of preventing any person from approaching the Lord's table, the question immediately occurs, Why does he not prepare himself? Is he afraid that his *unworthiness* will incur the divine displeasure, and pour upon

him condemnation? Is it not rather this,—that by receiving this sacrament, his conscience tells him he must abandon all those sensual pleasures and carnal gratifications which are incompatible with the Christian character; otherwise he will be guilty of not “discerning the Lord’s body,” or of not understanding the spiritual intention of it? But here another question presses itself upon our notice:—If he be not prepared for this service, is he fit to die?—is he prepared for heaven?—does his conscience tell him that he is prepared to render an account of his words, thoughts, and actions, before that tribunal, where every breach, whether of omission or commission, shall be brought to light? But, alas! it will then be too late; the day of probation is past! His God has been slighted! his Saviour has been trodden under foot! the means of grace have been despised! his Bible has been rejected! private devotion and public worship have been neglected! holy sacraments have been set at nought! Covered with transgressions of dereliction, and sins of enormous turpitude against his omnipotent Saviour, can he be prepared to appear in judgment before an all-perfect Judge, who is of purer eyes than to behold iniquity, and who will most assuredly visit every sin with its due reward? Having neglected his duty while here below, a guilty conscience presses upon him. He is ready to call upon the mountains to fall upon him, and to the hills to cover him from the face of an insulted Deity. But being summoned at the tribunal of God, before the Judge of the quick and dead, he cannot shun the irrevocable sentence—“Depart, ye cursed,” into the place where the worm dieth not, and where the fire is never quenched—into the place prepared for the fallen angels, and all those that forget God!

But, my Christian friends, let us work while it may be called to-day; for the night cometh, when no man can work. “For now is the acceptable time; now is the day of salvation.” Let us use every means of grace, and not abuse it. Let us, with

the eye of faith, look up to Him that is now invisible to us. Let the Sabbath be to us a delight—the holy of the King of kings,—and the holy sacrament of the Lord’s supper our spiritual sustenance, wherewith we may be nourished until we arrive at the full stature of Christian perfection; when we shall be meet to enter the haven of bliss, and be made partakers of the rest which remaineth for the people of God!

Now to Him who invested himself with the frailties of human nature, that he might clothe us with everlasting life—to Him who suffered the severest torments to accomplish our salvation—to Him who, by his “agony and bloody sweat, by his cross and passion, by his death and burial, and by his glorious resurrection, and his ascension into heaven,” delivered us from the very brink of eternal perdition; to Him, with the Father and the Holy Ghost, Trinity of persons in the Unity of Godhead, be ascribed, as is most due, all honour, power, might, and majesty, both now and for eternal ages!—Amen.

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To the Editors of the *Christian Journal*.

GENTLEMEN,

In the *Journal* of the present month I have read, with extreme regret, a laboured essay of your correspondent J. D. O., on the irregularity of “an Episcopal Representative to a non-Episcopal Communion.” The gravity of its introductory paragraphs would have induced the expectation that a writer, apparently so sensible of the immense importance of maintaining the clerical character free from reproach, or imputation of the least departure from acknowledged duty, would have scrupulously informed himself of the correctness of the premises on which he was about to predicate charges of a serious nature against an individual, according to his own admission, of “respectability and reputation” in the ministry of our Church. Increased caution might also have been anticipated, when the accused party was known to be at too great a distance to justify or defend himself. On

the contrary, there appears to have been an eagerness to seize an occasion that promised the means not only of prejudicing the readers of the Journal, but of exciting all the periodicals to unite in testifying their disapprobation of an act said to be contemplated by a "worthy and assiduous clergyman." The course your correspondent has adopted appears to me precipitate, unkind, and ungenerous. Why not, in common courtesy, or decent forbearance towards a Christian brother, have abstained from sounding this terrific alarm until an overt act had been committed—until the reverend gentleman, thus dragged into a public controversy, had, on proper authority, been known to have executed a "species of official transaction without precedent in our Church?"

The truth is, gentlemen, the alarm of your correspondent is misplaced; the Church need fear no danger from the acts of the subject of his attack; and indeed the text on which he has expended so much eloquence, is erroneous. Of this he might have convinced himself on a proper investigation. That the publisher of the quotation on which the accusation is founded, intended to give correct information, I have no reason to doubt; but a knowledge of the facts out of which it arose, derived from unquestionable authority, enables me to say that the terms of the statement are not precisely what they ought to have been. The simple fact is, that a respectable committee of the Methodist Missionary Society did the Rev. Dr. M. the honour of waiting on him previous to his sailing for England, with a request that he would do them the favour to make some communications from their society to the society in London, at its anniversary; explicitly saying that they did not ask nor expect him to be considered as their representative or delegate. In assenting to perform this office of friendly civility, he could not perceive or anticipate that any one would consider it a violation of his obligations to his own communion. He did not apprehend that bearing despatches of this nature would either expose himself to contamination, or

endanger, in the smallest degree, the welfare of the Church to which he is faithfully devoted. Knowing this, I have no hesitation in denying that he was "pledged to speak and act for the benefit of a body which, not long since, broke communion with the Church."

I hope your correspondent will be convinced of the cruelty of this attempt to stigmatize a clergyman of eminent usefulness and deserved popularity; and my sole object being to disabuse the readers of his communication of the unfavourable impressions calculated to be excited thereby against the individual whose reputation and character are justly dear to me, I abstain from commenting on any parts of his essay not having direct reference to that subject. Yours, &c.

W. V. H.

New-York, 29th May, 1830.

Remarks on the above.

We insert the above communication from a desire to manifest our general aim at impartiality, but cannot, in justice to our other correspondent J. D. O., let it pass without a few remarks.

The general tenor of W. V. H.'s communication would seem to justify the impression that that of J. D. O. was personally unkind and disrespectful towards the Rev. Dr. Milnor. Such an impression is totally unjust. We know our correspondent to be incapable of such treatment of the doctor, and we know that our dispassionate and impartial readers will find nothing like it, but quite the reverse, in his communication. The truth is, J. D. O. thought that Dr. M. had formed a conclusion on a matter, by no means involving personal character or standing, but simply construction of Church principle, different from what he deemed correct and safe. He expressly admitted that the subject noticed is one "on which piety and sincerity may determine and act either way, provided the judgment is satisfied." And with regard to the latter point, he spoke of "the worthy and assiduous clergyman" concerned as having "thought it his duty" to act as he

did; thereby, in all fair and Christian construction, admitting that his "judgment" was "satisfied," and that, therefore, he had determined consistently with "piety and sincerity." Indeed, so marked, throughout the piece of J. D. O., is his sincere desire to separate what he deemed an act of duty, from all considerations personally affecting the respectable clergyman noticed, that we are surprised to find the charges of injustice, cruelty, &c. &c. brought against him, and honestly think that he rather has to complain of similar treatment from W. V. H.

After all, the whole matter which the above article makes a ground of such serious complaint against our former correspondent, amounts to a supposed error in understanding the meaning of terms. The official organ of the Methodist Church announced that Dr. Milnor was to appear, by the appointment of the "managers of the Missionary Society" of that Church, "in their behalf," at "the anniversary of the Wesleyan Methodist Missionary Society." W. V. H. thinks very hardly of J. D. O. for not stating that what the Methodist paper calls "the managers" of their society, was only "a respectable committee." The Methodist paper may be wrong, and W. V. H. right; but we do not see a very material difference in the cases. W. V. H. represents Dr. Milnor as only a *bearer of despatches* to the London society. We hope, however, that J. D. O. will be excused for the stupidity of supposing that the terms "*attend in their behalf*" meant a little more; especially as W. V. H. elsewhere represents the object of Dr. M.'s appointment (we beg pardon if the term is too strong) as being to "*make some communications*," which, perhaps, J. D. O. might think equivalent to taking part in the exercises of the Wesleyan society. W. V. H. positively denies that Dr. Milnor was "pledged," by the terms of the request made of him, and assented to by him, "to speak and act for the benefit of" the Methodist society, from whom he had consented to make communications. Except with the honest understanding that he would do what W. V. H. here

so flatly denies, we think too well of Dr. M. to suppose that he would embark at all in the business.

J. D. O. is furnished with no unimportant apology for the tremendous offence charged upon him by W. V. H., (to say nothing of the light in which it represents the wrath of the latter,) by the admission that "the terms of the statement" in the Methodist paper "are not precisely what they ought to have been." It would have saved W. V. H. much of his ire, could J. D. O. have known what precisely the said terms *ought to have been*. His optics, however, being much like those of other men, he was blundering enough to take them *as they were*. Had they appeared with W. V. H.'s emendations, he ought certainly to have paid due respect to them. J. D. O. seems to have supposed that a person appearing by request of a society, *in its behalf*, at a meeting of another, meant nothing short of a species of representation. If he is right, if Dr. Milnor has appeared, or engaged to appear, at the Wesleyan Missionary Society, as in any sense a representative from the American Methodist Church, to speak and act for its benefit, it is obvious from the whole train of W. V. H.'s remarks, that he will unite with J. D. O. in deprecating it. So far, then, they think alike. But W. V. H. goes beyond J. D. O. in his view of such a measure, inasmuch as he considers the very suspicion of it to be cruelty and injustice towards Dr. M.; whereas J. D. O. looks upon it as simply an erroneous, though sincere, act of judgment, not involving the least injurious personal considerations.

We ought to add, in justice to J. D. O., that the *New-York Observer* speaks of Dr. Milnor as a *delegate* from the American Bible Society, as *attending in behalf* of the Methodist Episcopal Church, and as the *representative* of other institutions. It is possible that these several expressions might have been designed to cover some mysterious distinctions; but we hope, for our own sake, that J. D. O. may be excused for not having discovered them. W. V. H. states, that the Methodist committee explicitly said that they did

not ask nor expect Dr. Milnor to appear as their representative or delegate. This ought, in fairness, to have been made as public as the transaction which was calculated to produce a different impression. If this whole matter, as W. V. H. intimates, has been misstated by the blundering of the Methodist paper, he ought to have blamed that, and not our correspondent J. D. O. And we are confident that if the event shows this to be fact, none will more rejoice at it, or more gladly retract all the inferences that may thereby appear to be unfounded, than himself.

We regret the necessity of having been compelled thus to introduce the name of an absent clergyman of our Church. It was treated no otherwise than respectfully by J. D. O., and we should be much wronged if supposed to have now introduced it with any other feeling.

Trinity Chapel, Delaware.

THIS chapel, the consecration of which was mentioned at page 160 of our last number, was erected by the congregation of Trinity church, consisting in part of descendants of the Swedish settlers of that part of the shores of the Delaware. Their ancient house of worship still remains, and is used; but, being at an inconvenient distance, and not in good repair, it was determined to erect another within the compact part of the borough as a chapel. It is a commodious, neat, and well finished building, completely furnished for the services of the Episcopal Church, and provided with a good organ. Much credit is due to the zeal and liberality of the vestry and congregation, in prosecuting and completing this good work, and to the fidelity and activity of their devoted and beloved pastor. Trinity church is represented in the convention of the diocese of Delaware. On the evening of the day in which Trinity chapel was consecrated, it was again opened for divine worship, when prayers were read by the Rev. Mr. Morgan, and a sermon was preached by the Rev. Mr. Piggott.

St. Paul's Chapel, New-Haven, Connecticut.

THE ceremony of the laying of the corner-stone of this edifice was noticed at page 176 of our volume for 1829; and the record of its consecration will be found in the proper department of the present number. On this occasion, we are told, an unusual interest was evinced by a large number of the clergy who were present, and by an immense and attentive congregation. The Episcopal Watchman, from which this account is copied, states that "it is the only instance of a *second* Episcopal church in any city of Connecticut. Another edifice had become necessary for the increasing numbers of the worshippers, although the accommodations in the first, exceeded those in any other Protestant church in the Union. The writer of this article was present also, in 1816, at the consecration of the already venerable Trinity church in that place, and remembers with deep interest the first acquaintance which he then formed with Episcopal worship and doctrine. That occasion brought out many reminiscences of the older members of the clergy, and among others, that of the Rev. Dr. Mansfield, (since gone to his heavenly rest,) who remembered the time when, 'in all New-Haven, there were but three Episcopal families, and two of them were foreigners.' Some history of the parish may be found in the third volume of the Episcopal Watchman, page 47, in the very interesting address delivered by the rector, the Rev. Harry Croswell, at the laying of the corner-stone of the new chapel.* The friends of Zion will congratulate our brethren on the present flourishing state of Episcopacy in that beautiful city, and, with devout thanksgiving to Almighty God for those blessings vouchsafed to them, will humbly hope and pray, that pure and undefiled religion may continue to increase with their growing facilities for maintaining our evangelical and primitive mode of Christian worship. Subjoined is an extract from the fourth number of the New-Haven City Ga-

* For this account the reader is also referred to our volume for 1829, page 176.—*Ed. C. J.*

rette, containing a faithful description of the architecture:—

⁴ The body of the building covers an area of sixty-four feet by ninety-five, exclusive of the space occupied by the towers, which project to the distance of five feet more, both in front and on the sides. The audience-room is 60 by 80 feet in the clear, and furnished with six tiers of pews, communicating, in the usual manner, with a centre and two side-aisles. The galleries correspond in width with the projection of the towers within, and are fitted up with three banks of pews; the whole supported by clustered pillars, terminating with capitals immediately under the breastwork. The recess in the interior, between the towers and immediately over the vestibule, forms the orchestra, which is 16 feet by 36, and is a continuation of the audience-room to the very front of the building, occupied by a large window. The arrangement of the chancel is as elegant as it is beautiful and commodious. The altar occupies a conspicuous place in advance of the desk and pulpit, immediately in front of the centre aisle, and interrupts the open palisade, or railing, which encloses the chancel—allowing a passage between it and the desk, and also a commanding station for the officiating clergyman. The pulpit, which is hexagonal, and strengthened by buttresses on the angles, is placed against the wall, between two rear windows; and the entrance to it, as well as that which communicates with the vestry-room below, is concealed by a screen, covered with rich crimson damask, and arranged in plaits from top to bottom. The screen is terminated on either side by a clustered pillar, connected, by light open tracery, with a buttress about two feet distant; and that again with the pulpit, which projects half its width and overhangs the desk. This last is also ornamented with double buttresses at each corner, and panelled like the pulpit with highly relieved tracery. The trimmings of both are of crimson damask, similar to that on the screen and chancel-railing, and edged with cord and fringe, and hung with tassels of the same gorgeous hue. The fronts of the galleries, as

well as the desk and pulpit, are fretted with the most exquisite kind of perpendicular tracery, the reeds being interwoven about midway, and uniting again at top. The tracery in front of the altar is arranged in three square and two oblong panels, the latter being placed on either side, and the former in the space between, and both enriched with appropriate ornaments, deeply and heavily moulded. The vaulting of the roof is a depressed arch, struck from four centres, and springing from the side walls. The intersection of the arch in the centre is about 42 feet from the floor, and is marked, like the imposts on the side walls, by a rib extending unbroken from front to rear. The whole of the interior, with the exception of the walls and window-sashes, is painted to resemble English oak, and is considered as a rare specimen of imitative art. This part of the work was executed by the Messrs. Spencers, of New-York.

⁴ In its economical distribution of room, and in its general arrangement, St. Paul's chapel resembles the churches of St. Stephen, in Philadelphia, and St. Thomas, in New-York; but in its details and proportions it differs essentially from both. The side wall presents an elevation of 36 feet above the water-table, and is broken by four windows, measuring 8 feet in breadth and 24 in height. Both the side and rear windows are copied, without any variation of proportions, from those above the entrance to King's College, Cambridge, and are divided into an upper and lower compartment, by a transom, crossing the widow horizontally near the floor of the gallery. The jambs are wrought in stone, and are so constructed as to give the greatest possible relief to the frame which they enclose. The frames are painted and sanded, and in colour resemble the walls, of which they appear to form a part. The windows are glazed with ground glass, set in diamond panes and lead-coloured sashes, presenting an opening of 6 feet by 22, unbroken, except by the transom.

⁴ The front of the building is flanked by two octagonal stair-turrets, communicating, by a spiral staircase, with the

galleries, the orchestra, and a spacious room in the basement. The towers rise to the height of 100 feet and upwards above the water-table; the lower half, which is of stone, being pierced with a long square-headed window on every other side, and above by another square opening, of corresponding breadth. The upper parts are of wood, but painted and sanded to correspond with the stone below; enriched by deeply-recessed blank windows, arranged two and two on each face, one above the other, in a manner similar to those of King's College chapel, Cambridge. The upright parts are terminated by battlements, with their embrasures directly over the windows below; behind which rises a pinnacle, ornamented with crockets on the angles, and terminated by a crocketed finial. The proportions of the towers are copied from the stair-turret attached to Magdalen College, Oxford.

‘But by far the most imposing feature in this edifice, is the large window, which occupies the principal part of the gable in front, between the towers, and is 24 feet in width and 41 in height. It is spanned by a four-centred arch, better known by the name of the Tudor arch, and is an enlarged copy of the principal window in Abbot Islip's chapel. The tracery is of the style called the perpendicular, in contradistinction to the foliated, the mullions continuing without interruption until they intersect the main arch at top. It is divided by two mullions, into three bays or openings, each bay corresponding in width with that of the side windows. The entrance into the chapel is through depressed arches in the lower part of these bays, which are separated from the sashes above by a transom, and furnished with massive doors of oak. The tracery in the head of the window is light, but deeply wrought; and in the central compartment assumes a rude resemblance to a cross. Half-mullions at the sides form part of the jamb, which is here cut in stone, and has a depth in proportion to the size of the window.

‘The opposite gable, besides the two rear windows, is furnished also with a quatrefoil window, for the pur-

pose of admitting light into the attic above the ceiling. The wall in front receives a battlemented parapet, pierced with oblong quatrefoils, and painted like the other parts, in imitation of stone. The parts of the parapet between the embrasures are finished with gablets, in form similar to those on the celebrated chapel of King's College, Cambridge, the whole being surmounted at the apex by a cross. The twin towers and the connecting parapet form a conspicuous object from all parts of the city, and add not a little to its beauty and interest.’

Sermons of the late Rev. Dr. Clark.

WITH the present number we commence the publication of sermons selected from the MSS. of the late Rev. Orin Clark, D. D., long known as one of the most faithful and excellent missionaries in the western district of this state, and for several years, as the rector of Trinity church, Geneva. We trust that we consult both the gratification and substantial benefit of our readers, in designing to favour them, in a series of future numbers, with the sermons of this interesting and valuable man of God. Scriptural purity of doctrine, thorough consistency of Church principles, and the most faithful exhibition of the Gospel-standard of piety and morality, were the chief characteristics of his pulpit exercises; nor were they deficient in the great advantages derived to pastoral labours from strength of natural talent, and eminently respectable proficiency in general and theological learning. It is due, however, to the memory of the author to say, that the sermons were not prepared for the press. While this fact will be an effectual appeal to the fairness and candour of criticism, it will also exhibit the real merits of the sermons as ordinarily characteristic of the writer, and not as studiously and designedly put forth for public appreciation.

Domestic and Foreign Missionary Society.

The annual meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episco-

pal Church, was held in Philadelphia, on Tuesday, May 11. There were present the bishops of Pennsylvania and New-York, and clerical and lay directors from Massachusetts, Connecticut, New-York, Pennsylvania, and Maryland. When the proceedings of the meeting shall have been published, our readers will be furnished with an abstract of them.

Deaths in the City of New-York in 1829.

The number of deaths in this city, in 1829, was 5,094. In 1828, 5,181. In 1827, 5,181. In 1826, 4,973.

Of the persons deceased in 1829, 1,333 were men, 1,011 women, 1,584 boys, and 1,166 girls. Total, males, 2,917; females, 2,177. Excess of males, 740. Number of deaths in January, 421; February, 410; March, 420; April, 356; May, 383; June, 337; July, 471; August, 597; September, 523; October, 434; November, 361; December, 381. The smallest number of deaths was in June, and the greatest in August.

Of the age of one year and under, were 1,390; between one and two years, 496; two and five, 465; five and ten, 214; ten and twenty, 198; twenty and thirty, 604; thirty and forty, 606; forty and fifty, 438; fifty and sixty, 278; sixty and seventy, 204; seventy and eighty, 124; eighty and ninety, 57; ninety and a hundred, 18; a hundred and upwards, 2.

The diseases were as follows: Abscess 15, aneurism 3, apoplexy 93, asphyxia 5, asthma 7, burned or scalded 24, carbuncle 3, cancer 16, casualty 45, catarrh 3, childbed 26, cholera morbus 14, colic 6, compression of the brain 1, consumption 880, convulsions 342, cramp in the stomach 11, diarrhoea 90, drinking cold water 2, dropsy 138, dropsy in the chest 40, dropsy in the head 258, (total dropsy 436,) drowned 60, dysentery 126, dyspepsia 9, epilepsy 11, erysipelas 17, executed 2, fever 55, bilious do. 25, bilious remittent do. 18, hectic do. 1, inflammatory do. 5, intermittent do 20, puerperal do. 5, putrid do. 2, remittent do. 19, scarlet do. 188, typhus do. 55, (total fevers 393,) flux infantile 119, fracture 3, gravel 2, haemorrhage 26, haemoptysis 7, herpes 2, hives or croup 171, hysteria 1, jaundice 6, inflammation of the bladder 2, do. of the bowels 152, do. brain 83, do. chest 251, do. liver 63, do. stomach 9, (total inflammation 560,) intemperance 60, insanity 15, killed or murdered 1, leprosy 1, locked jaw 13, marasmus 137, measles 91, mortification 22, nervous disease 4, old age 131, palsy 29, peripneumony 46, pleurisy 17, pneumonic typhoides 2, quinsy 13, rheumatism 9, rickets 1, rupture 4, St. Anthony's fire 1, scyrrus of the liver 1, scrofula or king's evil 9, sury 2, small-pox 16, sore throat 44,

spasms 3, sprue 43, still-born 360, stranguary 2, sudden death 6, suicide 33, syphilis 7, tabes mesenterica 110, teething 75, tumour 4, vomiting blood 1, ulcer 9, unknown 93, white swelling 4, whooping cough 52, worms 13.

EPISCOPAL ACTS.

In the Diocese of Massachusetts.

On the second Sunday after Easter, April 25th, the Right Rev. Bishop Griswold held a confirmation in Trinity church, Boston, at which 54 persons were recipients of that holy and apostolic rite. The advanced years and conspicuous standing of some of the persons confirmed, the intervening varieties of age between them and the youngest, who, in the eye of the Church and of reason, are fitted for the assumption of their baptismal obligations, the evidences given by the candidates themselves, of deep, intelligent, and holy interest in the solemn transaction in which they were engaged, and the solemnity which pervaded a very numerous and most attentive congregation, while they rendered the ceremony itself highly interesting and edifying, bore testimony in all hearts to the value of an institution which the Church, from the apostles' times, has preserved and handed down. The evening service was performed by the Rev. George W. Doane, assistant minister, (the Rev. Dr. Gardiner, the rector, having lately sailed for England for the recovery of his health,) and a most instructive and impressive sermon, on being *almost Christians*, preached by the bishop.—It is a gratifying circumstance, and one which evinces the great usefulness of this holy usage of the Church, when preceded by suitable preparatory instruction, that a very large proportion of the persons confirmed, who had not previously communicated, presented themselves, on the ensuing Lord's day, at the holy table of the supper of the Lord.—*Watchman.*

In the Diocese of Connecticut.

The new edifice of St. Paul's chapel, New-Haven, was consecrated to the service of Almighty God, on Thursday, the 22d April, by the Right Rev. Bishop Brownell. Morning prayer was read by the Rev. Wm. Croswell, rector of Christ church, Boston, assisted by the Rev. Professor Humphreys, of Washington College, Hartford; and the sermon delivered by the bishop, from Gen. xxviii. 17, "This is none other but the house of God, and this is the gate of heaven." An interesting account of this church is inserted in a preceding page of this number.

The new church in Pomfret was consecrated to the service of Almighty God,

according to the rites and ceremonies of the Protestant Episcopal Church, on Thursday, the 6th of May, by the Right Rev. Bishop Brownell, by the name of Christ church. Prayers were read by the Rev. Mr. Paddock, of Norwich; the lessons by the Rev. Mr. Humphrey, of Lanesborough, Massachusetts; and the sermon delivered by the bishop, who at the same time administered the holy rite of confirmation. The same holy rite was administered by the bishop on the 20th of April, in the parish of Monroe; and on the 21st, in the parish of Trumbull.

In the Diocese of New-Jersey.

On Sunday, the 9th May, in St. Mark's church, Orange, with the approbation of Dr. Croes, bishop of the diocese, the Right Rev. Bishop Hobart, of New-York, admitted to the holy order of priests, the Rev. Henry S. Atwater, deacon, missionary in St. Lawrence county, New-York. The candidate was presented by the Rev. Levi S. Ives, rector of St. Luke's church, in the city of New-York, and the sermon preached by Bishop Hobart.

In the Diocese of Pennsylvania.

On the second Sunday after Easter, April 25th, in Christ church, Meadsville, the Rev. John W. James, deacon, was admitted, by the Right Rev. Bishop Onderdonk, to the holy order of priests. And on Sunday, the 9th of May, being the fourth Sunday after Easter, in Trinity church, Pittsburgh, Bishop Onderdonk also admitted to priests' orders, the Rev. William G. Hilton, and the Rev. F. H. L. Laird, deacons; and Messrs. Lyman N. Freeman and Sansom K. Breunot, to the holy order of deacons.

On Sunday, the 9th of May, in St. Stephen's church, Philadelphia, Mr. Frederick Beasley, was admitted to the holy order of deacons by the Right Rev. Bishop White. And on the following Sunday, in St. James's church, Philadelphia, the Rev. Corry Chambers, and the Rev. Lucius Carter, deacons, were admitted to priests' orders by the Right Rev. Bishop Onderdonk.

In the Diocese of Maryland.

The new church on Fort-Hill, Cumberland land, was consecrated to the service of Almighty God, according to the rites and ceremonies of the Protestant Episcopal Church, by the Right Rev. Bishop Meade, of Virginia, on Wednesday, the 21st of April last. Seven clergymen of the Church, besides the bishop, joined in the procession, and, together with the solemn services, presented a novel and highly interesting sight to the inhabitants of this town. The sentence of consecration was read by the Rev. Robert Drane, rector of St. John's parish, Hagerstown, and the

sermon delivered by the bishop. On the following morning the services of the Church were renewed, and the holy rite of confirmation administered to three persons. And in the evening of the same day, the Rev. Leonard Johns, the minister of the parish, and the Rev. Jared Rice, of St. Mark's church, Frederick county, were admitted to the holy order of priests. The candidates were presented by the Rev. Johannes E. Jackson, of Winchester, Virginia, and the sermon delivered by the Rev. Mr. Drane.

In the Diocese of South-Carolina.

On Wednesday, the 14th of April, in St. Paul's church, Stono, the Rev. Philip Gadsden, deacon, was admitted to the holy order of the priesthood, by the Right Rev. Bishop Bowen; who, on Sunday, the 18th of the same month, consecrated to the Christian worship of Almighty God, the "Chapel of the Holy Trinity," in Grahamville, St. Luke's parish.

Obituary Notices.

REV. DANIEL M'DONALD.

DIED at Geneva, New-York, on the 26th of March last, the Rev. DANIEL M'DONALD, D. D., professor of languages in the Geneva College. The Auburn Gospel Messenger of the 22d May, contains the following notices of this excellent man, which are transferred to our pages with a full assurance of their being most acceptable to our readers:—

"The subject of this article was born in June, 1785, of respectable parents, in Watertown, Litchfield county, Connecticut. As he discovered early a fondness for study, arrangements were made for affording him facilities in the acquisition of knowledge, and having passed the usual preparatory studies, he was entered a freshman at Middlebury College in 1801. His situation here was not gratifying to him: he found himself deprived of the enjoyment of the services of the Episcopal Church, to which he was, even then, very strongly attached. More considerate than most men, he soon perceived that a connexion of four years with an institution where all the peculiarities of the Church he loved were wholly unknown, would be unfavourable to the improvement of his heart and the preservation of his attachments, he took a dismission at the end of the freshman year.

"In 1802, he entered the Episcopal Academy at Cheshire, then under the care of Mr. Smith, well known for his exertions in the cause of sacred music. Mr. M'Donald, though he did not adopt some peculiar notions held by his preceptor, always spoke of him in strong terms of affection

and respect. In 1806, he was appointed an assistant in the academy at Cheshire, and commenced the study of theology, under the direction of the late Tillotson Bronson, D. D., who, about that time, it is believed, became the principal of the academy. Between Dr. Bronson and the subject of this article there subsisted, till the death of the former, a very intimate friendship. The correspondence carried on by them was very frequent, and it is probable that their letters contain many things which would be highly interesting to the friends of both, and useful to the public. Dr. M'Donald, not many months after the death of his venerable friend and teacher, intimated to the writer his intention of publishing a biographical notice of Dr. Bronson, with a view of preserving a variety of valuable matter connected with the interests and history of the Church and the progress of literature in this country, but more particularly in New-England. It was stated at the same time that there were many long and valuable letters from Dr. Bronson to himself and others, which ought to be collected and preserved. It is to be hoped that the measure intended to be carried into effect by the subject of this paper, will yet be attended to, though there is probably no one so well prepared for the task as Dr. M'Donald.

Having completed the canonical course of studies in theology, Mr. M'Donald was admitted to deacons' orders by Bishop Jarvis, in Trinity church, New-Haven, Sunday, March 18th, 1810. He was ordained priest by the same prelate, in the same place, on Sunday, December 20th, 1812. He continued, from the date of his ordination as deacon, in connexion with the academy at Cheshire; and though he held no particular cure, officiated in several parishes, but, it is believed, chiefly in the church at Woodbridge, in the same county. In the autumn of 1813 he removed to Auburn, Cayuga county, New-York, and became the rector of St. Peter's church. Here he devoted himself most assiduously to the duties of a parish minister, and contributed very materially to the promotion of evangelical truth, by urging the great doctrines of the Gospel as they are received by the Church and illustrated in her worship and articles. The systematic diligence and the unvarying correctness of his deportment during his abode here, secured for him the decided respect of all who knew him, and that respect continued to his death.—He had a very strong attachment to the congregation he had served, and, several years before his death, made arrangements for the interment of himself and family in the cemetery attached to St. Peter's. Besides his particular regard for this parish, there was another considera-

tion which he frequently mentioned. In most of our western towns, the graveyards are not contiguous to the churches, but often in some very retired place. This arrangement was not agreeable to the doctor's feelings, and he often expressed his wishes on the subject. On the death of his son, about twelve years of age, which occurred about two years before his own, the present rector of the parish, knowing that the funeral would take place in Auburn, wished the corpse to be brought to his residence. In reply to the invitation, Dr. M'Donald wrote as follows:—"The church is that place where God offers to meet us with his blessing; thither we are carried, or should be, when we are made members of his visible body. We go to the church, as to that faithful mother who watches over and protects us in infancy, and in whose bosom we are to look for quiet and peace in all time of our tribulation; and why should not our bodies be committed to her keeping, while preparations are made for placing them in that grave through which we are to pass to that resurrection which she teaches?" The body of his son was placed in the church on the afternoon of Saturday, and the interment took place immediately after the sermon next morning. Precisely the same course was observed, and on the same days of the week, in relation to the remains of the father.

"Though Mr. M'Donald was very happy and contented in his situation at Auburn, he deemed it his duty to accept the appointment of principal of the academy at Fairfield, Herkimer county, and removed thither in February, 1817, when, in addition to the laborious duties of a teacher, which he most faithfully discharged, he became minister of the Episcopal congregation in that place. The academy and the church both flourished under his care. The former, in addition to a large number of other pupils, embraced many young men designed for the ministry, who are now valuable clergymen in different parts of the country, and who will not cease to revere and love the memory of their guide and teacher. In May, 1821, Mr. M'Donald resigned his charges at Fairfield, and became the principal of the academy at Geneva. Here his qualifications as a teacher were soon perceived in the great increase of students and the flourishing state of the institution. When he came to Geneva, the number of students was 13, but in a few months it was extended to 130. It was in this year that the degree of doctor in divinity was conferred on Mr. M'Donald by Columbia College, in the city of New-York. When a branch of the Theological Seminary of the Protestant Episcopal Church was established at Geneva, Dr. M'Donald was appointed one of the professors. The Geneva academy grew into

such consequence under the fostering care of its principal, as to induce its friends to make the effort for its incorporation as a college. When this object was accomplished, Dr. M'Donald became professor of the Latin and Greek languages, and held the office till his death. In 1822, he organized an Episcopal congregation in the village of Waterloo, seven miles from Geneva, and for a number of years regularly officiated there. He made great exertions to effect the building of a church in that place, in which he was gratified by complete success, though not without very considerable pecuniary aid from his own purse, which was most cheerfully bestowed. The complaint which terminated the life of this estimable man was scrofulous. For nearly two years it was more or less troublesome, producing an enlargement of the whole limb, from the hip downward, attended with but little pain, until the last few weeks of his life, when the disease gathering strength, and concentrating in a large tumour near the hip, soon indicated its alarming character. When the doctor became unable to walk to the college, his classes cheerfully, and honourably to themselves, agreed to receive his instructions at his own dwelling, though at considerable distance. He thus persevered in the discharge of his professional duties till just five weeks before his death, when his strength gave way, and he devoted himself, with his characteristic accuracy and carefulness, to the arrangements required by his approaching dissolution, which indeed he had supposed for some time could not be far distant. He met his end with the calmness and humility of the true Christian, and died as one falling into a quiet sleep, without a groan or the movement of a muscle, having his senses to the last, March 26, 1830.

"The funeral took place, as has been mentioned before, at St. Peter's church, Auburn, on Sunday, March 28th, when a large congregation assembled, and very plainly evinced the respect in which they held the memory of the deceased.

"The following is an extract from the sermon preached on the occasion by the Rev. Dr. Rudd:—

"This doctrine of the resurrection sustained that reverend and worthy friend and brother whose remains we are about committing to the tomb. In this, and in all the doctrines of our faith, he was not only the firm believer, but the well taught instructor. I should not do my duty, I should not meet your feelings nor satisfy my own, if I did not notice the qualities and character of one who has held, and richly deserved, your attachment. As he was for a number of years your minister, and often addressed you from the place in which I now stand, I need say little to

convince you of his ability as a defender of the truth as it is in Jesus. Sound sense and practical wisdom were the characteristics of his discourses. Without parade or ostentation, he "spoke forth the words of truth and soberness." The Church to which he belonged had his undivided love, and whatever he believed her due, that he never hesitated to claim; and while this congregation has lost in him a friend, to whom they are deeply indebted for faithful exertions and sound instructions, the Church at large may well mourn the departure of one, to whose abilities and usefulness she cannot be insensible. As an experienced instructor of the young, he has contributed largely towards qualifying many for the sacred office, and no small number of those who are now engaged in clerical duties have been his pupils, as well in theology as in literature and science.

"Geneva College, in whose service he has closed his days, and in whose interest he has felt the liveliest solicitude, has lost an able professor, to whom she is indebted not only for untiring assiduity in the discharge of duty, but in a great measure for her foundation as a college, in consequence of the zeal, ability, and faithfulness with which he advanced the academy from which she sprang.

"In his daily intercourse, his conduct was marked by unvarying integrity, and a candour which never allowed him either to disguise or conceal his views where it was proper to explain them.

"Those who knew him most intimately, had the highest opinion of his worth; and they will always associate with his name, ideas of honesty and frankness. Few men have sustained with more perfect justice, a character for prudence and precision in all the affairs of common dealing—in uniformity of deportment and consistency of action. In these respects, to say nothing of his well known faith and virtue as a Christian, he is to you, young men,* who have been his pupils, the deserving object of your constant imitation. In the several relations of life he has left an example that should not be forgotten. These aged parents,† bowed with sorrow by the blow, bear witness that he was a dutiful and tender son. Those who claimed him by the name of brother, held him worthy of their love. Children, whom he loved, and taught, and counselled, will not soon forget the obligations they have to revere his memory; and that widowed one,‡ who is denied the melancholy pleasure of attend-

* A number of the present and former students of Geneva College were present.

† The father and mother of the doctor, though very infirm, were able to attend the funeral.

‡ Mrs. M'Donald could not leave home, on account of a sick child."

ing these solemnities, will not fail to testify, in sighs, and tears, and hours of loneliness, the faithfulness with which the conjugal vow was kept.

' People of this congregation, you have known him not only as a pastor, but as a friend and neighbour. As an evidence of his regard for you, you can point to that grave, which at his own request is committed to your protection. There is, my brethren, a most solemn consideration connected with the duties of this painful hour, and I lament that no reverend brother could be here to relieve me in them. Have you, who have heard the preaching of this departed servant of the altar, and joined him in the services of the Church—you who have been admitted by him into covenant with your God, who have received at his hands the symbols of your Redeemer's sacrifice for sin—have you duly improved his instructions, kept the vows which through his agency have been imposed upon you? Are your hearts, and lives, and tempers, such as to justify a strong and lively hope that you are to meet him in the resurrection of the just? Ponder this question well; and may the grace of God help you to its devout improvement.'

—

COL. BARCLAY.

Died at his house in Greenwich-street, in this city, on the morning of the 21st of April last, in the 77th year of his age, Col. THOMAS BARCLAY, a sincere Christian and a consistent Churchman—beloved and respected, and now lamented by all who knew him. In relation to the death of this excellent man, the following obituary notice appeared in the Post of the 22d of April:—

" When a good man dies, a public notice of his character is proper as a tribute of respect to his memory, as a small consolation to bereaved relatives, and as an example to the rising generation.

" The lamented death of Colonel Barclay justly calls forth these observations from one who knew him well, and who feels it a duty and a privilege to make them.

" Colonel Barclay was an accomplished gentleman, a native of this city. He served in the British army during the revolutionary war, and was distinguished for prudence, activity, bravery, and every martial quality: his humanity, generosity, and respect for those placed under his protection by the chances of war, are gratefully remembered by many. After the revolution, he retired with his family to Nova-Scotia, and there soon became very conspicuous at the bar. During the late war between Great-Britain and France, he organized, and was made adjutant-general of the militia of that province.

He was for many years speaker of the provincial parliament, and at the same time his majesty's commissioner for settling the boundary-line between the state of Maine and the province of New-Brunswick. When that commission terminated, he was, in 1799, appointed British consul-general to the Eastern States, which situation he filled in a manner that did honour to his abilities and his feelings, until the late war, after which he was again appointed commissioner on the part of Great-Britain, for extending the eastern boundary-line westward; and, since the termination of that duty, he has lived among us, an exemplary citizen, conspicuous for piety, charity, honesty, and liberality. As an husband, parent, master, and friend—as a subject and a citizen, he had no superior. When, by this brief notice, it is seen how much may be accomplished in our allotted time, let us all determine ' to go and do likewise.' "

We feel it our duty, and we are certain the motive will be appreciated by the readers of the Journal, to copy from the Albion of the 1st of May, the following further notice of this good man:—

" It became our painful duty last week, to announce the death of the much lamented Colonel Barclay. By the kind assistance of a friend, we have been enabled to collect the following details of his eventful life.

" Col. Thomas Barclay, son of the late Rev. Henry Barclay, D. D.* rector of Trinity church, New-York, was born in this city on the 12th Oct. 1753: his early education was superintended by his excellent and revered parent; and he subsequently passed through, and took his degrees in, Columbia [King's] College—when he commenced the study of the law under the late Governor Jay. At the commencement of the American revolution, he entered the British army under Sir William Howe, as a captain in the loyal American regiment; and in 1777, as a reward for his zeal, experience, and officer-like conduct, he was promoted to a majority by Sir Henry Clinton; and from that period till 1783, he continued in a course of active and arduous military service in various situations, in which he frequently distinguished himself, and for which he received the most honourable testimonials from the first officers in his majesty's service. Owing to his loyalty and attachment to the royal cause, his estate in New-York was confiscated, and at the peace he was obliged, with his family, to seek refuge

* Dr. Barclay was the second rector of Trinity church in this city, having succeeded the Rev. William Vesey, the first rector, in 1746, and died in 1764. During his ministry, St. George's chapel (now church) was built, and St. Paul's chapel commenced.—*Ed. C. J.*

in the colony of Nova-Scotia, where he practised law, and was several years speaker of the provincial parliament—at the same time his talents as a military man were again put in requisition, for the purpose of organizing the militia of the province, as adjutant-general.

"When his royal highness the late Duke of Kent arrived as commander-in-chief in Nova-Scotia, Colonel Barclay had the honour of being immediately admitted into his royal highness's confidence and friendship, which continued till the death of that excellent and lamented prince. Colonel Barclay's civil services, under his majesty's secretary for foreign affairs, commenced in 1796, and continued (without intermission) in various highly responsible situations till within two years of his death. In 1796 he was appointed commissioner for carrying into effect the treaty of amity, commerce, and navigation, (signed at London on November 19, 1794,) between his majesty and the United States of America; which he executed to the satisfaction and approbation of his majesty's government. At the termination of this commission, in 1799, Col. Barclay received his majesty's commission as consul-general for the Northern and Eastern States of America, (vice Sir John Temple,) which situation he held, with the approbation of his government, with honour and credit to himself, and with the respect and esteem of the community, till the commencement of hostilities in the late war between Great-Britain and the United States. Colonel Barclay then went to England, but soon returned with an appointment as commissary for the care and exchange of prisoners of war, in which situation he was acknowledged by the American government; but he did not continue to fulfil his duties long, as the American government ordered him into the interior, when he immediately demanded his passports and returned to England. When the two countries were restored to peace, in 1815, Colonel Barclay again came out to New-York, with an appointment as his majesty's commissioner under the 4th and 5th articles of the treaty of Ghent, which appointment he held till April, 1828, when the commission was dissolved, in consequence of his not agreeing with the American commissioner. Colonel Barclay frequently had the honour and satisfaction of receiving his late majesty's approbation of his conduct, conveyed to him through Lord Grenville and the Marquis of Londonderry; he also had the honour of receiving the approbation of his present majesty, through Lord Dudley, who, when he informed Colonel Bar-

clay of the termination of his commission, said—'In making this communication to you, I have much satisfaction in conveying to you his majesty's approbation of the zeal and intelligence which you have displayed in the execution of the duties which have devolved upon you under this commission. I have also to acquaint you, his majesty has been pleased to signify his intention of granting you a pension of twelve hundred pounds per annum, to commence from the date of the termination of your salary.' Colonel Barclay was a man of extraordinary and unceasing habits of industry and application: his hour of rising in winter and summer was before five o'clock, and he has been heard to say, the sun had not seen him in bed for forty years. In private life his character was so estimable, that we could not do justice to his merits were we to attempt to describe them. He was a sincere and devout Christian, and a firm supporter of the tenets of the Church of England, of which he became a communicant in early life; and it may be truly said of him in the emphatical language of Scripture, 'He never turned his face from any poor man.'

General Sunday School Union—Postponement.

The trustees of the General Protestant Episcopal Theological Seminary having, at their stated triennial meeting, held at Philadelphia on the 5th of August last, appointed the fourth Tuesday in July as the time of holding their annual meeting, heretofore held in June, the executive committee of the board of managers of the General Protestant Episcopal Sunday School Union, have directed the secretary to give notice, that the next annual meeting of the board, to be held on the 24th of June, will take place on the 29th day of July, at St. Paul's Chapel, in the city of New-York. The annual report of the executive committee will be presented at this meeting, and a discourse delivered by the Rev. William H. De Lancey, D. D., or in case of his inability to be present, by the Rev. George W. Doane, appointed his substitute.

By order,

JOHN V. VAN INGEN,
Secretary, Gen. Prot. Epis. S. S. Union.

Calendar for July, 1830.

- 4 Fourth Sunday after Trinity.
- 11 Fifth Sunday after Trinity.
- 18 Sixth Sunday after Trinity.
- 25 Seventh Sunday after Trinity, St. James.

Ecclesiastical Meeting in July, 1830.
30 Commencement of the Theological Seminary.

To Correspondents.—A. W. N. "on Clerical Learning," and I. L. E. "on the Bible Society Cause," having been received too late for the present number, will be inserted in our next.